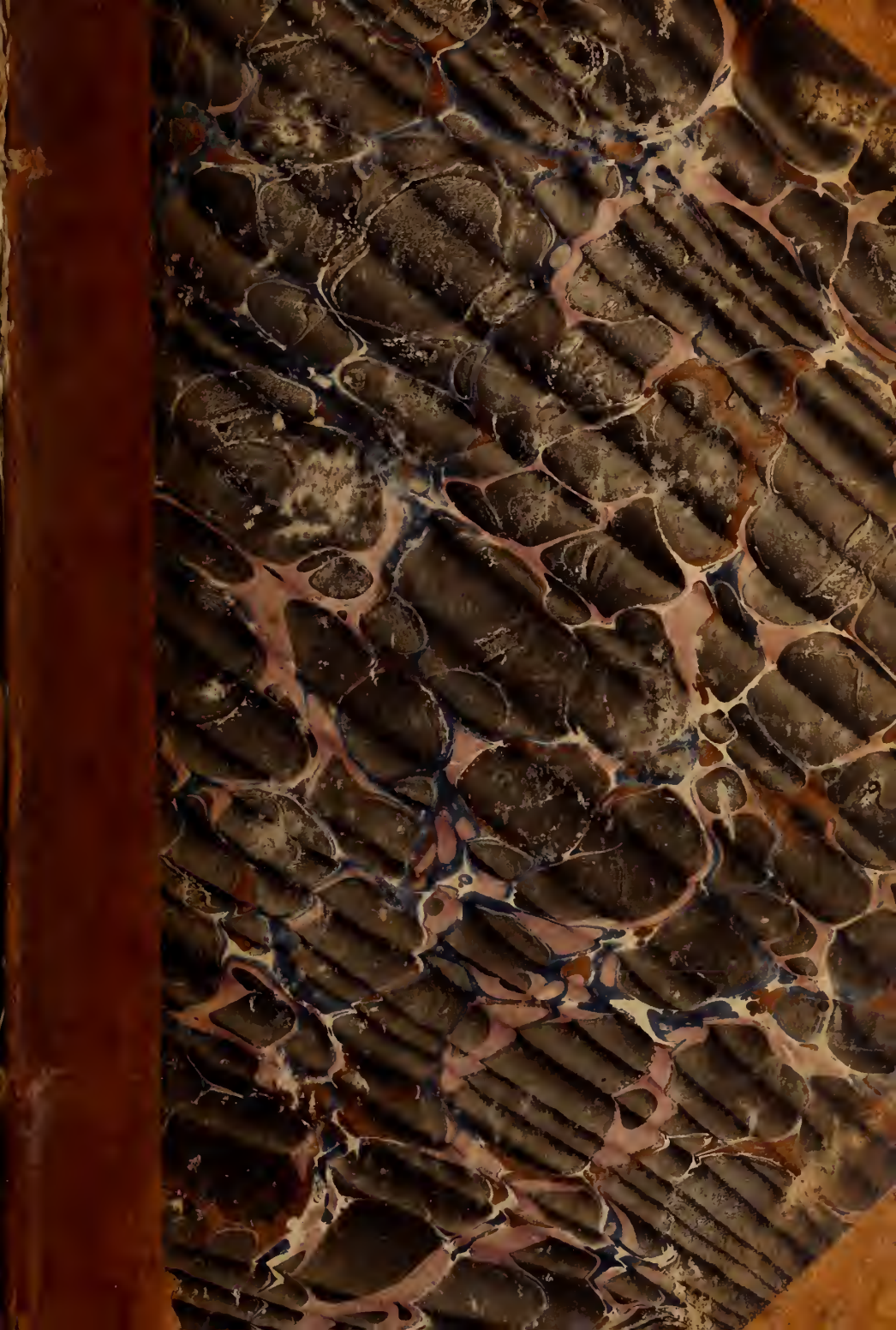


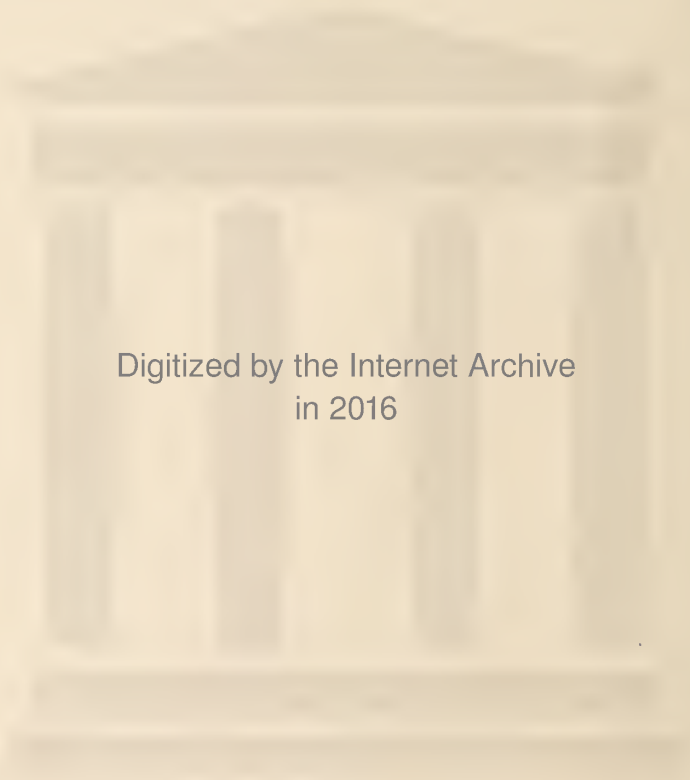


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VOL. XVII.—FEBRUARY, 1848.—No. 2.

ART. 1. *An Essay on the proper rendering of the words Elohim and deos into the Chinese language.* By WILLIAM J. BOONE, D. D.,
Missionary Bishop of the Protestant Episcopal Church of the
United States to China. (*Continued from page 53.*)

IN the foregoing part of this Essay, we have endeavored, by an appeal to the *usus loquendi* of the word *Shin* in the classical works of the Chinese, to ascertain its meaning when used as a concrete noun; and we think have shown it is used, by these writers, as the appellative name of God.

Ernesti, after having told us that the *usus loquendi* may be known by testimony direct or indirect, gives the following rule for obtaining direct testimony. "Direct testimony may be obtained," he says, "first, from the writers to whom the language is vernacular; next, from those who, though foreigners, have learned the language in question; and third, from Dictionaries, &c., made by those acquainted with the language."

We have already pursued the first means, recommended above, to as great length as we suppose it could answer any good purpose to go; and shall now, inverting the order recommended by Ernesti, produce evidence from the Dictionaries prepared by foreigners and from the writings of missionaries, to sustain the meaning we have assigned to the word *Shin*.

The testimony thus elicited, notwithstanding some diversity of phraseology on the part of the Romish missionaries, agrees so en-

tirely in regarding *Shin*, in one of the senses in which it is used, as the name of a class of Beings (to which class we have proved the Chinese offer religious worship) that we think it entitled to great weight from its uniformity.

The Reader is requested to bear in mind that we are not contending that the word *Shin* means God in the proper sense of necessarily existing, supreme, &c.; but that it is the appellative or generic name of God: in the language of Cudworth, that it is the name of a class of "understanding Beings, superior to men, and looked upon as objects of men's religious worship," and not only so, but that they are the highest class of Beings that are so regarded by the Chinese.

We turn first to the Dictionary of Dr. Morrison, published in 1819. This word is thus defined in his Chinese and English Dictionary: "Every evanescent, invisible, inscrutable, spiritual, operating *power* or *cause* is called *Shin*. A Spirit; the human Spirit. Divinity. God, in the sense of heathen nations. Divine; Spiritual; the animal spirits."

We have here, among the meanings given, the exact one for which we contend, "God in the sense of heathen nations."

In the English and Chinese part of his Dictionary, the Doctor thus renders the word God: "God or the *deus* of the Chinese, was originally, and is still most generally *Shin* 神 in the plural *Dii*, *Shin kwei* 神鬼, and *Shin ke* 神祇. A sort of Supreme God is, in the ancient books, expressed by *Shang te*. Genii of particular places are also expressed by *Shin*, as *ho shin*, 河神 god of the river; *shan Shin*, 山神 god of the hill, &c.; all these gods are, in Chinese notions, inferior to *t'ien*, 天. Heaven," &c.

These inferior deities, though at first by the Doctor called *genii*, are afterwards by him correctly rendered gods, as they are all objects of *religious worship*.

We next cite the works of Dr. Medhurst, by whose diligence we have been furnished with three dictionaries.

The first, the Hok-keen, was published in 1832. In it, the character *sin*, 神 (mandarin *Shin*;) is thus explained:

"A god, a spirit. *Shin ming*, 神明 the gods; *chin shin*, 真神, the true God; *Shin hwān*, 神魂 the human Spirit and soul."

In the second, his Chinese and English Dictionary, published in 1842, the word *Shin* is thus explained:

"The celestial gods, who draw forth or develop all things." "*Shin ming* 神明, superior beings, the immortal gods. *Kwei shin*, 鬼

神, gods and demons." "Sze shin, 事神, to serve the gods." "Tse shin, 祭神, to sacrifice to the gods." "Theen shin jin kwei, 天神人鬼, the gods of heaven and the spirits of men." "Peh shin, 百神, the hundred gods," &c., &c.,

The word *Shin* has other meanings given in this Dictionary, but as we are only illustrating its meaning when used as a *concrete noun* we do not quote them, as these meanings do not at all affect the question we are now discussing.

We next quote Dr. Medhurst's English and Chinese Dictionary, which was published in 1847. As this is the last production of Dr. Medhurst, compiled by him after thirty years study of the language, and with the benefit derived from the labor of all preceding European scholars, we shall extract every thing that he has written under the word "God," and beg to call the Reader's particular attention to the testimony which Dr. Medhurst gives as to the words which "the Chinese themselves" use for "gods in general."

God, the Supreme Being, 上帝 *Sháng té*, 天帝 *t'héen té*; the most high God, 皇皇上帝 *huáng huáng Sháng té*; according to the Romanists, 天主 *t'héen' chòd*; according to the Mohammedans, 主 *c'òd*, 真主 *chín chòd*; some Protestant writers have used, 神 *Shín*, 神天 *Shín t'héen*, 神主 *Shín chòd*, 真活神 *chín huó shín*; THE CHINESE THEMSELVES for gods, or invisible beings in general, use 神 *Shín*, 神祇 *Shín kè*, 鬼神 *kwei shín*, 神明 *Shín míng*, 神仙 *Shín sēn*; the gods of the hills, 山神 *san shín*; the gods of the rivers, 河神 *hó shín*; the gods of the land and grain, 社稷 *shāy tsēh*; the gods of the heavens, 天神, *t'héen shín*; the gods of the earth, 地祇 *té kè*; the god of learning, 魁星 *kwei sing*; the god of the winds, 十八姨 *shīh pǎ c*; the god of water, 司寒 *sze han*; the god of rain, 睪翳 *píng é*; the eyes of the gods are like lightning, 神目如電 *Shín mǔh joó tēn*; to swear before the gods, 神前發誓, *Shín tsēn fá shé*; the mercy of the gods, 神之慈悲, *Shín ché tsze pei*; the protection of the gods, 鬼神之助祐 *kwei shín che tsoó yéw*; may the gods protect you, 靦靈庇祐, *Sân ling pé yéw*; respect the gods, but keep them at a distance, 敬鬼神而遠之 *king kwei shín ūrh yuēn che*; the gods are like men, 神與人同 *Shín*

yù jín tūng; to regulate the gods and men, 治神人 *chê shên jîn*; a god, in the language of the Buddhists, 菩薩 *poo sà*; the god Buddha, 神佛 *shên fuh*; the god of the furnace, 竈神 *tsabu shên*; local gods, 土地神 *t'hoò t'ê shên*; sacrifice to the gods, as though present, 祭神如在 *tse shên job tsae*; names of gods, 伽藍 *kê lán*; 句芒 *kow máng*, 句龍 *kow lóng*, 竈罔 *tsabu yaou*, 天恩 *t'heên yû*"

In connection with this extract from Dr. Medhurst's last Dictionary, two points, which are of the utmost importance in our present inquiry, claim attention. The first is, that Dr. Medhurst, after having told us what words the various foreigners who have written in Chinese used for God, tells us, in express terms, that *the Chinese themselves, for gods, and invisible beings in general, use "Shin 神;"* in other words, that native writers use *Shin* as the appellative name of God. The second is, that Dr. Medhurst, in all this long article, says not one word of the Chinese using *Ti*, 帝, as the general name of gods, or of any class of invisible beings. This last mentioned fact we think one of great importance; for if *Ti* be so clearly the appellative name of God, in Chinese, that we should be authorized to use it in our translation to render *θεος*, how can the fact be accounted for that two such scholars as Dr. Morrison, (for he too, under the word "God" makes no mention of *Ti* as the appellative name of God,) and Dr. Medhurst, should have known nothing of it after so long and diligent a study of the language?

On the supposition that *Ti* not *Shin* (as we understand is now maintained by the opponents of *Shin*,) is the appellative name of God in Chinese, how can we account for the fact that they both give *Shin* as this appellative and not *Ti*? Though it may be admitted that this fact is not conclusive evidence that *Ti* is not the appellative name of God in Chinese, yet surely it is the strongest *prima facie* evidence against *Ti* and entitles us to call for very clear and unequivocal testimony to rebut it. To rebut the very strong presumption against *Ti*, that arises from this fact, those who now contend that *Ti* is the generic term for God in Chinese, should point out clearly how it was that Drs. Morrison and Medhurst in common with all other European students of the Chinese language, have been for so long time under a delusion with respect to the meaning of a word so constantly met with as the character *Ti* 帝: for as we shall see, in the sequel, all have agreed in rendering *Ti* Emperor, Ruler, and no one, previous

to the last four or five months, ever thought of giving it as the appellative name of God!

Of the Dictionaries prepared by missionaries of the Romish church, we have only one, that of M. J. M. Callery. He therein defines the word *Shin*, Esprit, Genie, Idole, Mystère.

M. De Guignes, we understand, also renders it Esprit, Genié, &c., &c.

These works have been prepared since the decision of the Roman See, that "*T'ien Choo*" shall be used for God.

These two last mentioned lexicographers agree with us as to the fact that *Shin* is the name of a class of invisible beings; they say nothing with respect to their being or not being objects of religious worship; but this fact we have abundantly proved, and it is denied by no one. Whether they would have regarded the *Shin* as gods, in the sense in which Cudworth and Mosheim and Waterland define the word "God," as used by polytheists, we have no means of deciding; but presume they would, as they knew the *Shin* were objects of religious worship. The contrary should not be inferred from their using the words *Esprit* and *Genie*, as we have shown above that although P. Amiot—in answer to M. De Guignes' question, "What are the *national divinities* of the Chinese?"—answers *Shin*, yet translates the words throughout his paper *Esprit*.

M. Visdelou gives us his views on this subject at some length, which may be in accordance with that of the other members of this Church. He says:

"A l'égard du terme Chin (*Shin*) soit qu'il soit seul, on ainsi reuni à Kweichin; aucun de nos termes ne peut le rendre parfaitement, si on le traduit par Esprits, ce n'est pas assez, si on le traduit par le mot de Dieux, c'est trop." "Les Chinois ont plusieurs idées ou notions de Chin (*Shin*). 1. Quand c'est en général qu'on en parle, *l'une est général*, et alors elle signifie une certaine vertu divine, excellente et incompréhensible, et l'on honore de ce titre les hommes extraordinaires dont la sainteté surpasse la condition humaine: *l'autre est particulière*, et cette appellation convient alors aux *Etres seuls qui sont révéérés par des sacrifices*, tels que sont les Genies célestes les Esprits terrestres, et les manes des morts: auquel cas, pour éviter toute équivoque on les nomme Kwei-chin (*Kwei-shin*). Or cette notion des Kwei-chin *en tant qu'elle regarde les Dieux seuls* est morale et populaire; et ceux qui l'admettent attribuent des intelligences à tous les corps de l'univers et aux manes des morts sans se mettre en peine si ces formes sont véritablement

informantes, ou purement assistantes." He then mentions a physical and philosophical sense in which the words *Kwei-shin* are to be sometimes understood and adds: "quand j'ai parle d'une notion des Dieux morale et populaire, il ne faut pas penser qu'elle appartienne sentement au peuple, et nullement aux philosophes," &c. 2. Quand c'est par opposition que l'on parle des Chin (*Shin*) on etablit alors *tres ordres* de Dieux, dont les célestes sont nommés Chin, les terrestres Kí, et les manes de morts Kwei. En égard à cette distinction, on peut traduire Chin par Genies; Ki par Esprits; et Kwei, par mânes des morts; quoique dans le fond, nos termes ne quadrent pas parfaitement aux terins Chinois."

From the second class of meanings of *Shin*, given by M. Visdelou above, it will be perceived that the difference between him and ourselves is more in phraseology than any thing else. Though he does not scruple to call the *Shin* Dieux, he prefers Genie. The same may be said of P. Amiot; and we presume M. Callery and M. De Guignes used the word Genie in the same sense. As we have said above, we do not contend that *Shin* means God in the proper sense of necessarily existing, supreme, &c., but have expressed our opinion that the Chinese have never conceived of such a Being,* and have, therefore, no name for Him, and have strengthened this opinion by a quotation from Dr. Medhurst's "China, its State and Prospects," in which he asserts, without any qualification, that the Chinese "account no divinity to be eternal."

This being the case, as it is admitted on all hands that the *Shin* are the objects of *religious worship*, and as we have clearly shown that they are the highest of the three classes into which the Chinese divide the invisible beings, who are the objects of this worship, it would be a mere quarrel about words to contend whether we shall call them Genii, Spirits or Gods; for we agree wholly with Mosheim that a spirit, who is the *object of religious worship*, must be accounted a god in the pagan sense of the word, and we may add, in the sense of the first commandment also.

As we have clearly shown that the chief object, to whom the Chinese offer religious worship, is a *Shin*, to translate *Shin*, Genii, and maintain that it never means a god or gods, by the plainest consequence denies that the Chinese have any gods at all: for if the high-

* The Chinese have not anywhere, in the classical Books, that we are aware of, given any account of the origin of the *Shin* or of *Sháng tí*; and, on the contrary, there are no passages which affirm the self-existence or eternity of either *Sháng tí*, or any other of the Beings, who are included in the class called *Shin*.

est object of their religious worship is to be reckoned only as one of the class called *Genii*, the inferior objects cannot be any thing more. We have shown that *Sháng tí* is the most honorable of the *Shin*, and if *Shin* is here translated either *Genii* or Gods, it is the same to us: in either case, *Shin* is the name of the highest class of Beings to whom the Chinese offer religious worship, and therefore the best term the language affords us by which to render *Elohim* and $\theta\epsilon\omicron\varsigma$. But if Cudworth and Mosheim and Waterland are correct, *Shin* must be rendered a god or gods.

To the question, "What is the generic name for God in the Chinese language?" put in a previous part of this paper, we replied, "We answer with Morrison and Milne and Marshman, *Shin*:" and we might have added, according to the Chinese works of Dr. Medhurst and Mr. Gutzlaff, and the testimony of all Protestant missionaries who have composed works in this language, the appellative name of God in Chinese is *Shin*.

The proof of this point, by an appeal to the Chinese writings of the missionaries will furnish us with Ernesti's third direct testimony to the *usus loquendi* of *Shin*.

That Drs. Morrison, Milne, and Marshman used *Shin*, as the generic or appellative name of God in Chinese, we shall make no quotations from their writings to prove, as the fact is well known that they used *Shin* in their translations to render *Elohim* and $\theta\epsilon\omicron\varsigma$ in all cases, whether the true god or a false god was referred to by these words.

After the publication of these Versions, a dissatisfaction with the use of *Shin* as the rendering of $\theta\epsilon\omicron\varsigma$, when this word referred to the true God was felt; and in the translation of the New Testament prepared by Dr. Medhurst, $\theta\epsilon\omicron\varsigma$, when referring to the true God, was rendered by the phrase *Sháng tí*, which phrase the Doctor has always translated "Supreme Ruler." In this rendering he was followed by Mr. Gutzlaff in his translation. Thus, the name (or as we contend, the *title*) of the chief God of the Chinese was used for the true God, and another word was used to render $\theta\epsilon\omicron\varsigma$ when the reference was to a false god or gods. If what we have advanced in the first part of this Essay, on the necessity for using the appellative name of God to render $\theta\epsilon\omicron\varsigma$ in all cases, be correct, then a very great mistake was made in using *Sháng tí*, and in rendering $\theta\epsilon\omicron\varsigma$ in different contexts by different Chinese words. But this way of rendering $\theta\epsilon\omicron\varsigma$ was concurred in by nearly all the Missionaries, by the writer of this Essay among the number, and there was no opposition made to the use of

Sháng tí, until a revision of existing translations was called for. This call caused all questions connected with the differences which existed between the Versions of Drs. Morrison and Medhurst to undergo a careful examination, and the position was maintained that the generic or appellative name of God should be used to render *θεος* in all cases.

As soon as the attention of the Missionaries was called to this point, the truth of this proposition was, we believe, generally admitted, and it was as generally acknowledged that the compound phrase "*Sháng tí*," "Supreme Ruler," or "Ruler on High," could not be the appellative name of God in Chinese, and accordingly the use of *Sháng tí* has ceased to be advocated by all, with whose opinion we are acquainted.

The phrase, which the great majority of the missionaries had previously used for the true God, being thus abandoned, and the question with respect to the rendering of *θεος* narrowed down to the single inquiry, What is the appellative name of God in Chinese, many, who had formerly agreed on this subject in all respects, found themselves now divided on this *new issue*. Some of those, who had previously used "*Sháng tí*," maintained in accordance (as we shall show) with the previous usage of all the missionaries, that *Shin* was the appellative sought for; while others brought forward a perfectly new term, which neither they themselves nor any others, so far as we have been able to learn, had ever regarded, before this exigency, as the appellative name of God in Chinese.

To prove that *Shin* was used by all the missionaries as the appellative name of God, it is necessary for us to quote (as we have done above in the case of Dr. Medhurst's Dictionaries) the works of the living against the position they now maintain. We therefore think it right to state distinctly, that we do not make these quotations to reproach our Missionary Brethren, who advocate the use of *Ti*, with any inconsistency in this matter; for we ourselves, in common with most of those who advocate the use of *Shin* to render *θεος* in all cases, have changed our opinion as to *Sháng tí* as we have said above. The sincere Christian regard and respect we entertain for these Brethren and the entire confidence we have that they, in common with all the Missionaries, have but one desire, which is to set forth the Gospel of Christ, forbid us to be influenced by any such motive. And moreover we are fully persuaded, that, for such fallible mortals as we all are, the only true course of consistency is to abandon error as soon as it is perceived and to adhere to what we at

present believe to be truth, until we see reason to doubt of its truthfulness.

In this appeal to the Dictionaries and writings of the Missionaries we have three objects. *First* to show, that, the ablest Protestant Missionaries, both dead and living, have regarded and used *Shin* as the appellative name of God, in order that, what we regard as the truth in the premises, may derive from thence the strong corroboration afforded by the entire uniformity of opinion which existed previous to this late division, as to what was the appellative name of God in Chinese; and especially to shew, that those who have uniformly opposed the use of *Shin* for the true God, still regarded and used *Shin* as the appellative name of God in Chinese. Our *second object*, in making this appeal, is, in respect to the living, to prevent their great experience and knowledge of the language being quoted as *authority* against us, by shewing they have constantly testified that *Shin* was the appellative name of God in Chinese, until within the last few months. Our *third object* is, by shewing the facts we have above stated, to throw upon the advocates of *Ti* the whole *onus probandi*, inasmuch as they bring forward a perfect novelty—one to which they were themselves strangers in the early part of 1847, and one against which they have so recently borne the strongest negative testimony.

If, notwithstanding the disadvantages of the position, the advocates of *Ti* succeed in convincing the Directors of the Bible societies of Great Britain and America, and their Missionary Brethren in China, who now differ with them, that *Ti* is in truth the appellative name of God in Chinese, we shall all be under great obligations to them for causing the truth to triumph in spite of the great disadvantages in which it has thus been placed by the mistakes of *all foreign students* of the language. In the mean time, however, until they shew the truth of that for which they contend, they must not complain, as they themselves have mainly contributed to put matters in this position, if the difficulties of their undertaking are clearly pointed out, both to themselves and others.

We wish the reader to understand that the testimony we are now to produce in favor of *Shin*, as the appellative name of God in Chinese, is furnished by those who have always earnestly opposed the use of *Shin* to render θεος when it refers to the true God. This fact according to a well established principle of evidence, entitles this testimony, given under these circumstances, in favor of *Shin* to great weight.

The evidence of those who, as Dr. Morrison, advocated the use of *Shin* to render $\theta\epsilon\omicron\varsigma$, in all cases, might be received with caution, as that of a warm friend, who might be under prejudice in its favor; but when the evidence of those who have always opposed the use of *Shin*, for the true God, is produced in favor of its being the appellative name of God in Chinese, the fact of their opposition to such a use is our warrant to receive their testimony without hesitation. From the well known laws of our nature we feel assured that instead of this testimony being exaggerated, the almost certainty is that it has been reduced to the least possible strength consistent with the honest expression of what the parties believed to be truth.

We shall now by the way in which the word $\theta\epsilon\omicron\varsigma$ has been rendered in the translations of Dr. Medhurst and Mr. Gutzlaff and in the revised copy which has been prepared at the various stations, shew that all these furnish us evidence that *Shin* is the appellative name of God in Chinese.

$\theta\epsilon\omicron\varsigma$ when referring to the true God, is, as we have before said, always rendered by *Shang ti* both by Dr. Medhurst and Mr. Gutzlaff. To prove our point, we shall select a few instances in which there can be no doubt that $\theta\epsilon\omicron\varsigma$, in the original, is used as the generic name for God or for "Gods in general," as Dr. Medhurst expresses the idea, in his English and Chinese Dictionary above quoted.

The first passage, to which we shall turn, is that quoted by Waterland to illustrate the meaning of the word God, as used by polytheists, viz: Acts 14: 11. "The gods are come down to us in the likeness of men." The word "Gods" is here evidently used as the appellative name of a whole class of Beings, and the individuals, the speakers had more particularly in their minds, we learn from the next verse, were Jupiter, the supreme god of the Greeks, and Mercury, his subordinate minister, as Waterland styles him.

Dr. Medhurst translates, *Shin ming tsie jin chi ying*, 神明藉人之形 "The *Shin ming*, borrowing the likeness of men," &c. Mr. Gutzlaff renders also "*Shin ming*." The revised copy of Acts renders "Gods" by *Shin* alone.

At Acts 17: 18, we meet with this sentence, "He seemeth to be a setter forth of strange Gods." Dr. Medhurst translates, *kí nái chuen i Shin hú*, 凡傳異神乎, "Is he not a proclaimer of strange *Shin*!" Mr. Gutzlaff renders "strange *Shin*." The Revised copy of Acts also renders "strange *Shin*."

Gal. 4: 8. "Howbeit then, when ye knew not God, ye did ser-

vice to them which by nature are no gods." This, we suppose, may with propriety be addressed to every polytheist. Dr. Medhurst renders, *jü tang sú wí shíh Sháng tí tseh fuh sz pú sáh, pan wú shín lui ché* 汝等素未識上帝則服事菩薩本無神類者, "when ye formerly knew not *Sháng tí*, then ye served *Púsáh* (the Buddhist gods), who are by nature not of the class of *Shín*."

This verse furnishes a good illustration of the necessity that exists for using the appellative name of God, for the true as well as false gods. According to the above rendering, a Chinese must infer that *Sháng tí* is of the class of *Shín*, and that he is warned against the service of the *Púsáh* (Buddhist gods) because they do not belong to the class of the *Shín*.

Historically considered, this verse, as rendered above, would puzzle him exceedingly. *Sháng tí* has been known and worshiped by the Chinese court certainly since B. C. 2200, whereas the worship of the Buddhist gods was only introduced into China in the first century of the Christian era. If we attempted a personal application of this verse to any individual, he might plead that he had constantly heard of *Sháng tí* from his infancy, that he was a Confucianist and had never served the *Púsáh* (Buddhist gods), but confined his service to the *Shín* worshiped by his own sect.

Mr. Gutzlaff renders, '*rh tang'sú wí shíh Shángtí, tseh fuh sz' pan fí shín lui ché*, 爾等素未識上帝則服事本非神類者, "When formerly ye knew not *Shang tí*, then ye worshiped those who were by nature not of the class of *Shín*."

Here the sin of the party addressed is evidently made to consist in worshipping a Being, or Beings, who did not belong to the class of Beings called *Shín*, and the inference is clear that *Sháng tí* belongs to this class.

The Revised Copy gives the same rendering as Mr. Gutzlaff. This difficulty is entirely avoided, and can only be avoided, by using the appellative name of God in both instances, e. g. "When ye knew not *Shín*, then ye worshiped those who are, by nature, not *Shín*," i. e. who falsely lay claim to what they are not.

1. Cor. 8:5,6. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things," &c. *Kái t'ien tí nuí, sui yu to sié sìn ming, yih i jün kien yü to shín to chú, tán kú so sung, tuh yih T'ien Fú Sháng tí tsáu wán*

wuh ché, 天地內雖有多邪神名亦依人見有多神多主但吾所崇獨一天父上帝造物者, "For in heaven and earth, although there are the names of many corrupt or false gods (*Shin*), and according to men's views there are many gods (*Shin*) and many lords, still he whom we worship is only one Heavenly Father, *Sháng ti*, who made all things," &c. Mr. Gutzlaff's translation is the same. In the Revised copy, "many gods" is rendered many *Shin*.

There is not a single instance, that we are aware of, in either of these versions, or in the Revised version recently made at the several stations, where *Ti*, 帝, is used as the appellative name of God, and we believe that in every instance where *θεος* does not refer to the true God, it is rendered by *Shin* alone, or *Shin ming*. More than this, we have never seen a Tract, Catechism, or any other work, from the pen of any Missionary whether Protestant, or member of the Church of Rome, in which *Ti* was used as the appellative name of God; whilst from all these sources we can furnish abundant evidence of such a use of *Shin*.

Thus we see that perfect unanimity prevailed among all Protestant Missionaries in the use of *Shin*, as the appellative name of God in Chinese, until very recently, and that no one previous to the year 1847 ever thought of using *Ti* in this sense. In view of these facts, with every kind feeling towards the advocates of *Ti*, we ask them to tell us how it was that they, in common with all others, fell into this error of regarding *Shin* as the appellative name of God in Chinese; and we call upon them to justify us when we demand the very clearest proof that *Ti* is the appellative name we seek; for really we cannot do less, having a proper respect to what they themselves, in Translations, Dictionaries, and Versions of the Sacred Scriptures, have so recently taught us.

We shall now, as we promised, endeavor to answer the chief objections, to the use of *Shin* to render *θεος* into Chinese. The following are the principal that we have heard urged against this word.

1. The acts and attributes of the chief God are never predicated of *Shin*. *Shin* is never called the Lord and Governor of the world, &c. It is never used for God *xai' ἔξοχην* as *θεος* was by the Greeks.
2. The class of Beings called *Shin* are inferior to the class called *Ti*.
3. The *Shin* of *Sháng Ti* is spoken of: from which it is inferred that *Shin* is a mere adjunct of the Ruler.

4. *Shin* is used for the human Spirit.

5. It is urged that if *Shin* be used for God, there is great danger of being misunderstood when the God of a deceased person, or the God of any one, is spoken of.

1. The *first* of these objections is the one, we think, which weighs most with those who, although they have always used *Shin* as the appellative name of God in Chinese, yet still cannot reconcile their minds to the use of this word for the true God : on this account it claims our chief attention. This objection may be considered under two points of view :

1st, as an argument against *Shin* as the generic name of God in Chinese.

2dly, admitting that it is the generic name of God, the fact, that *Shin* has never been used by the Chinese for God κατ' ἑξοχὴν, may be urged as an argument against our use of this word for the true God. We shall consider it under both these points of view.

This objection, viewed as an argument against *Shin* as the generic name of God, may be thus stated. There are many things predicated of the chief god of the Chinese, which are never predicated of *Shin*, therefore *Shin* cannot be the generic name of God in Chinese. This arrangement is entirely based on the following incorrect proposition : " Whatsoever may be predicated of any individual of a genus, may be predicated of the whole class." But who will maintain that, because a Lion belongs to the class of quadrupeds, therefore whatever may be predicated of a Lion, may be predicated of the whole class ; and so of the genus *homo* ; that whatever may be predicated of a Newton, a Napoleon, or a Howard may be predicated of the genus *homo*. Or, to reverse the argument, who would maintain that because there are many things said of Lions that are never predicated of the genus quadruped, therefore the Lion does not belong to this genus ? We have proved, by the direct and positive testimony of Chinese writers, that the chief god of the Chinese is a *Shin*, that he is regarded as the most honorable individual of this class of Beings ; and it is surely in vain, in the absence of all direct counter testimony, to endeavor to set aside this positive testimony by such an influence as the one above stated.

This objection, considered in the *second* point of view stated above, may be thus expressed. " It is true the great mass of the Greeks were polytheists, and θεός was used by them as the generic name of God ; but besides this use of θεός for a god, any god, there were a few philosophers and some poets, who used this word to designate a

single Being; whom they regarded as the Framer and Governor of the world. *Shin*, however, is never used for God καὶ ἔξοχην; therefore we must not use it in this way, we must not employ it to designate the true God.

θεός and *Shin* are used to designate the highest class of Beings worshiped by the Greeks and Chinese respectively. In this the two words are precisely alike. The difference between them arises from this, that some of the Greek philosophers, seeing the folly of the old Theogonies and of the popular polytheism, used the generic name given by their countrymen to the highest class of Beings they worshiped to designate a single Being, who was by them styled θεός, καὶ ἔξοχην. This was a step taken in the right direction; an advance towards the monotheism taught in the Sacred Scriptures: no such step has been taken in China; the generic name given to the highest class of Beings, worshiped there, is not, by Chinese writers, used for God καὶ ἔξοχην, and therefore it is concluded that *Shin* should not be so used by us. To this conclusion we demur, and contend, on the contrary, that we must do for the Chinese word *Shin* what the Greek philosophers commenced to do for θεός and what the apostles completed, viz; make it, by our usage, designate, not any one of a class to be determined by the context, but the God καὶ ἔξοχην. We contend that we must teach the Chinese to use the generic name of God which their language furnishes, in this manner, as soon as possible, and by all means available, as the only method of teaching them monotheism and leading them off from the worship of many Gods.

The facts, stated above, show that we meet *Shin* just where the Greek philosophers found θεός; designating any one of a class of Beings who are all regarded as proper objects of worship. The fact that the Greek philosophers used the appellative name of God which their language furnished them to designate a Supreme Being, καὶ ἔξοχην, so far from being an argument against a similar use of *Shin*, the appellative name of God in Chinese, is a direct argument in favor of such use.

It appears, however, to be a favorite argument, with those who oppose the use of *Shin*, to maintain, that, because the Chinese themselves have not predicated of *Shin* (the name of the highest class of Beings to whom they offer religious worship) the creation, preservation and government of the world, therefore we must not predicate these things of *Shin*. They have gone so far as to say, that it would be against "the idiom of the Chinese language," to predicate the go-

vernment of the world of *Shin*. We cannot see how "the idiom of a language" can interfere with our predicating any thing that agrees with truth and right reason of any subject; and if the position is maintained that it is improper and contrary to the "idiom of the Chinese language," to predicate any thing *of a subject*, which the Chinese themselves have never predicated *of it*, the attempt to make them acquainted with the character and attributes of the true God is hopeless; indeed, we cannot enlarge their knowledge of any subject. But surely no people can possess a language having so peculiar "an idiom;" we therefore need not dwell any longer on this objection.

2. The second objection is that the class of Beings called *Shin* are inferior, to the class called *Ti*.

In the previous part of this paper we have shown that *Shin* is the name given to the highest of the three classes, into which the Chinese divide the invisible Beings, who are the objects of their worship. In the sequel we shall show that *Ti* is not the name of any class of Beings, but is a *Title* by which either *Shin* or men may be distinguished.

3. The third objection is that the phrases *Ti chí Shin*, 帝之神, and *Ti Shin*, 帝神, "The *Shin* of *Ti*," are occasionally met with; and an inference is drawn from this fact, that *Shin* is nothing more than an *adjunct* of *Ti*, the Ruler. It is admitted by all that the word *Shin* is used, in this instance, in an abstract sense, though there is diversity of opinion as to the exact idea conveyed by the term in the phrases above quoted. These phrases occur in describing the way in which Heaven, *Sháng Ti* or any other Being worshiped, approaches and enjoys the sacrifices made to them. This presence is not supposed to be corporeal or essential; they therefore do not say that the Being himself is present, but that his *Shin* is present. To express their belief in this presence, they profess to escort the *Shin* of the Being worshiped to the shrine at the commencement of the sacrifice, and to attend it on its exit, the sacrifice being ended. They suppose that sincerity on the part of the worshiper is necessary to secure this presence, and maintain that when this sincerity is wanting, there is *nothing* present at the time of sacrifice. We suppose the Chinese mean by the use of the word *Shin* in these cases, to express the idea that the Being worshiped is present by a divine energy or influence. The advocates of *Ti* maintain that *Shin*, in these cases, means spiritual energy." The ideas do not differ much; and whichever of these opinions be correct, such a use of *Shin*, in

the *abstract sense*, is no argument against our use of the term in the *concrete sense*, as the appellative name of God; as this is the sense in which the word occurs much the most frequently in Chinese writers. We have an instance of a word being applied to this double use viz: to express a quality and a Being also, in the word "Divinity." We speak of Christ's Divinity. We say that, although personally present in heaven, he is by his Divinity (divine influence or energy?) present everywhere: and yet we speak of God as "the Divinity."

4. The fourth objection to the use of *Shin* is that the human spirit is sometimes designated by this term. That such a use of *Shin* is met with, especially in medical books, cannot be denied. It is however not in common use among the people. It has grown out of the pantheism of one class of the Chinese philosophers, and we suppose has been taken from them by the medical writers. It amounts, we think, to nothing more than the phrase "the divinity that stirs within us," sometimes used by western writers for the soul. Our use of *Shin* to render *deus*, whether referring to the true, or a false God, can never, in any instance, be misunderstood from the existence of this limited use of the word *Shin* to designate the human soul, by the writers we have mentioned above.

5. The fifth objection is that if, *Shin* is used for God, there is great danger of being misunderstood when the God of a deceased parent, or the God of any one, is spoken of.

As there can be no doubt that *Shin* is often used for the manes of the dead, who are regarded by the Chinese as proper objects of religious worship, this objection has much weight, if we translate literally "The *Shin* of," e. g. "Abraham." In such a case, if we translated "the *Shin* of Abraham" we admit there would be much danger, until the Christian usage of the word shall have taught them better, that the Chinese would understand by this phrase, the manes of Abraham. But we are by no means tied down to the use of the genitive in such cases, if its use endangers so serious a misunderstanding. All danger of mistake may be removed by translating "the *Shin* who protected Abraham, Isaac, &c." "The God of our Fathers," may be rendered either "the *Shin* who protected our Fathers," or "the *Shin* whom our Fathers worshiped," as either of these ideas may be considered most prominently presented by the context. This course has been adopted by those who used *Shang tí* for God. Acts 5:30. "The God of our Fathers raised up Jesus," is thus rendered by Dr. Medhurst: *wú tsú so fung chí Sháng tí, í sú Yé su,*

吾祖所奉之上帝, 已甦耶穌, "The *Sháng ti* whom our Fathers worshiped has raised up Jesus." Such a rendering, in case *Shin* were used, would remove all danger of misunderstanding.

With this brief consideration of the objections that are urged against the use of *Shin*, we conclude the part of our Essay which relates to this word.

We shall now state the reasons that forbid us to employ *Ti*, 帝 to render *Elohim* and *θεος*.

The chief reason is that *Ti* is not the appellative name of God in Chinese: it is not the name of any class of Beings, human or divine, but is a *title* which has been given by the Chinese, from the highest antiquity to the present time, to individuals of the human species as well as to invisible beings, the objects of religious worship.

The negative evidence against *Ti* being the appellative name of God, produced when we were considering *Shin*, was so strong and conclusive that the Reader will not be detained long with the discussion of this term.

In the explanation of its meaning, native dictionaries and those prepared by foreigners agree so entirely that we shall not find it necessary to appeal to Chinese writers to ascertain its *usus loquendi*.

1. The first work we shall quote is the Dictionary called *Shwoh Wan*, 說文, prepared by *Hü Shin* 許慎, a scholar of the Hân dynasty; a work of much authority. The word *Ti* is defined as follows.

1st. *Ti*, *tí yè* 帝, 諦也; "Ti means a Judge." 2d. *Wáng t'ien hiá chí háu*, 王天下之號, "The style or title of him who rules over the empire."

The Reader is requested to observe that *Ti* is not here defined as a posthumous title, but as a title given to him who *rules* over the Empire. The word "Judge," in the first definition, we suppose is used in the sense of the final arbiter of all causes, in which sense it is synonymous with King, Emperor, or Ruler, according to the phrase which may be used in any commonwealth to designate the highest power. These are all the definitions given by this Dictionary, and there are no passages, cited to illustrate its use. It is therefore most certain that the author of this work could not have had any idea that *Ti* was the common appellative name of God in Chinese.

2. We quote next the Dictionary called *Luh Shú Kú*, 六書

故, made by *Tai T'ung*, 戴侗, a scholar of the *Sung* dynasty, which gives:

Ti, *chü tsái chí tsun ching, kú t'ien yueh Sháng ti; wú k'í yueh wú ti; t'ien tsz', yueh ti*, 帝主宰之尊稱故天曰上帝五氣曰五帝天子曰帝, *Ti* is the honorable designation of a sovereign Ruler, therefore, Heaven is called *Sháng Ti* (the Ruler on high;) (the *Shin* who preside over) the five elements are called *Wú Ti* (the five Rulers), and the son of Heaven is called *Ti*, Ruler or Emperor."

Here it is quite plain that the author of this Dictionary regarded *Ti* as a title, and not as the appellative name of a class of Beings. It designates, according to him, a sovereign Ruler; whether that Ruler be a man governing his fellow men, a *Shin* presiding over one of the five elements, or Heaven presiding over all things. We have translated all the meanings given by this Dictionary. There are no passages cited to illustrate its use.

3. We cite next the great Imperial Dictionary prepared by order of the emperor *K'anghi*.

In this work we have three meanings given: 1st. *Ti, ti yé*, 帝諦也, "*Ti*, means a judge;" 2d. *Wáng t'ien hiá chí háu*, 王天下之號, "The style or title of him who rules over the Empire." These two meanings are the same as those given in the *Shwoh Wan*, the first Dictionary cited; and they are mentioned as quoted from that work. 3d. *K'ün*, 君, "A prince."

Then follow a number of quotations, from various classical works, to illustrate these meanings. In these extracts we have, at a single view, all the facts upon which the advocates of *Ti* rest their argument in favor of *Ti*, as the appellative name of God; we shall, therefore, cite all the passages they regard as important, and give a translation, calling the Reader's attention to the points where our translation differs from theirs.

The first quotation is from a work called *Peh-hü Tung*, 白虎通, as follows:

Tch hoh t'ien ché ching tí, 德合天者稱帝, "He whose (*teh**) power corresponds to that of Heaven is designated a *Ti*, Ru-

* We have translated the word *teh*, 德, "power," and not "virtue," as this latter word, being generally used for a moral quality, would mislead the English reader. *Teh* means "power," influence, &c., whether well or ill directed. Dr. Morrison defines it "Virtue, (virtus) commonly in a good sense; power, force, abundance." Dr. Medhurst defines it, "Virtue,

ler or Emperor," i. e. He who rules over the whole empire, which is styled by Chinese magniloquence *t'ien hiá* 天下 "all under the Heavens," as Heaven rules over all things that are under it, is styled *Ti*, Ruler or Emperor.

The next quotation is from the *Shú King*, and is as follows:

Sih tsái ti Yáu, tsung ming wan sz' kwáng tseh t'ien hiá 昔在帝堯聰明文思光宅天下, "Formerly the Emperor Yáu (*Tí* 帝 Yáu,) was intelligent, accomplished, and thoughtful, and his glory pervaded all under Heaven, or the Empire."

On the title *Ti* (Emperor) given to Yáu we have the following observations quoted from a commentator:

Ti ché t'ien chí yih ming: so i ming ti, ti ché, ti yé, yen t'ien, táng jen wú sín, wáng yü muh wó, kung ping t'ung yuen kü sz' shin tí; kú wei chí ti yé. Wú tí tau t'ung yü sz' yih nang shin tí, kú t'sü kí ming, 帝者天之一名所以名帝帝者諦也言天蕩然無心忘於物我公平通遠舉事審諦故謂之帝也五帝道同於此亦能審諦故取其名, "Tí is one of the titles (*ming* 名) of Heaven; the reason that it (*Heaven*) has this title (*ming*) is that *Ti* means a Judge. The meaning is that Heaven extensively, without mental effort, equitably and thoroughly examines and judges all affairs; therefore it (*Heaven*) is called *Ti*, a judge. The principles of the *Wú Ti* (five ancient Emperors) being the same with those above mentioned, they were also able to examine and judge; therefore they took this title (*ming*) i. e. *Ti*, Judge, or Emperor."

Whether the word *ming*, 名, in this and several subsequent quotations should be translated, "title," or "name," is disputed, and is a matter of much importance; but we reserve the discussion of this point until all the cases in which the word "*ming*" occurs are before us.

We have next, in *Káng-hü's* Dictionary a quotation from a writer in the *Ch'un Ts'ü*, 春秋, in which the titles *Tí*, 帝 Emperor and *Wáng*, 王, "a king," are distinguished as follows.

"A *Ti*, Emperor, is one with whom *t'ien hiá*, 天下, all under goodness, excellence, influence, vigor, energy;" &c., &c., and quotes, as an instance of the use of the word, *ngoh teh*, 惡德, "bad qualities;" from which it is plain, as we have said above, that the meaning is more general than that of our English word "virtue."

the Heavens (i. e. the whole Empire) accords. A *Wáng*, King, is one to whom the whole Empire goes (for redress)."

These two titles are thus distinguished by another writer: "He who examines into principles is styled *Ti*, Emperor: and he who thoroughly investigates (*teh* 德) the powers or capacities of things, is called *Wáng*, a king."

These are probably fanciful distinctions which have no existence except in the minds of the writers; but these sentences serve to shew that *Ti*, like *Wáng*, "King," is a title and not the appellative name of a class of Beings.

We have next a quotation from a historical work containing the records of the reign of *Káu Ti*, 高帝, saying that he ascended the throne of the *Hwáng Ti*, 皇帝, "August Ruler," or Emperor, on the south of the river Sze." Upon this title, *Hwáng Ti*, a writer, *Tsai Yung*, remarks, "that in the highest antiquity the son of Heaven (i. e. the Emperor) was styled *Hwáng*, "Augustus," but afterwards he was styled, *Ti*, "Ruler or Emperor."

Here we perceive *Ti*, as well as *Hwáng*, was a title given to the son of Heaven without reference to any thing but his station. We shall see afterwards that the title *Ti* is considered inferior to *Hwáng*.*

Next we are told that *Ti* is used as a posthumous title, and the meaning when so used is explained as follows.

* Much obscurity rests upon the earliest period of Chinese history which is allotted by their historians to the three *Hwáng*, 三皇, and the five, *Ti*, 五帝: Under the first period, Dr. Morrison, in his "View of China for Philological purposes," gives the names of the following individuals as having reigned. 1. *Fuh-i* 伏羲; 2. *Shin nung*, 神農; 3. *Ti lin hwai*, 帝臨魁; 4. *Ti ching*; 帝承; 5. *Ti Ming* 帝明; 6. *Ti i*; 帝宜; 7. *Ti lái* 帝來; 8. *Ti Li*, 帝裏; 9. *Ti yü wáng*, 帝榆罔; 10. *Hwáng ti*, 黃帝. He then gives the names of the Five Emperors *Wü Ti*, 五帝, as follows: "Shaou haou, Chuen Kuh, Te Kwuh, Te Yaou, and Te Shun." Shun's reign closed B. C. 2169. Under date of B. C. 2330, the Dr. says, "A prince is here placed by some, who was called *Ti che*, 帝摯, and of whom it is said that he *proceeded to unlimited dissipation*." This seems quite inconsistent with the idea that *Ti*, in the olden time, was not a mere title conferred on any one who might sit on the Imperial throne, but a word implying moral qualities of the highest order, and hence conferred as an epithet of distinction, on five Emperors because of their preëminent virtue. During the *Hiá*, *Sháng* and *Chau* dynasties, the

"He whose (*teh*) power or influence is like that of Heaven and earth is called *Ti*."

We have next the phrase *Sháng Tí* 上帝, explained as follows: "*Sháng Tí* (the Ruler on High) is Heaven."

Then are quoted two sentences from the classics to illustrate the use of *Sháng Tí*, as a title given to the chief object of worship.

Next we have the phrase, *Wú tí*, 五帝, "five Rulers," explained as follows: *Wú tí Shin ming* 五帝神名, "Five Rulers is the title (*ming* 名) of gods (*Shin*)."

A sentence is then quoted from the *Chau Lí*, "Ritual of the *Chau* dynasty," in which this phrase "Five Rulers," occurs; it is as follows: "They sacrificed to the *Wú tí*," Five Rulers, "at the borders of the country." The names of these "Five Rulers," are then given from a Commentator as follows: "He who is styled *Tsáng Tí*, 蒼帝, the "azure Ruler" is named *Ling wei gáng*; the *Chih Tí*, 赤帝, "Vermilion Ruler," is named *Ceih peán nú*, the *Hwáng Tí* 黃帝, "Yellow Ruler," is named, *Shie kiú niú*: the *Peh Tí* 白帝 "White Ruler." *Peh Chau Kiu*, the *Heh Tí*, 黑帝, "Black Ruler," is named *Hie Kwáng kí*.

We are next informed by a quotation from a work styled "The family sayings of Confucius," which of the numerous *Shin* in the Chinese Pantheon are distinguished collectively by the title of "Five Rulers," and individually by the titles "azure Ruler," "Vermilion Ruler," &c., &c. "The disciple *Hí Káng tsz'* asked an explanation of the title (*ming* 名) *Wú Tí*, "Five Rulers;" Confucius replied, heaven has five elements, viz: metal, wood, water fire, and earth, which divide the seasons (i. e. each rule a part of the year), and which transform things and nourish them, in order to complete

titles *Hwáng* 皇, and *Tí* 帝, both fell into disuse. After a time of great anarchy, the country having been divided into seven petty states, the prince of the *Tsin* country prevailed over the other six states, and made himself monarch of China. He combined the two ancient titles *Hwáng* "Augustus," and *Tí* "Ruler," making the title *Hwáng Tí*, "August Ruler," or Emperor, which has been used as the common title of the Emperors of China from his time, B. C. 204. to the present. This being the state of the case, should we adopt the word *Tí*, as that by which to render *deos* in the Scriptures, and use this word for God in all our preaching, we must either declare war against the Emperor's title which has two thousand years prescription in its favor, and forbid all Christians to call him by this title, or we must call a man "*August God*," than which, it would be better for us to cut out our tongues.

all things; the gods (*Shin*) of these elements (i. e. the gods who preside over these elements) are styled *Wu Ti* "The Five Rulers."

This completes all the quotations in *Káng-hi's* Dictionary that are of any interest in our present inquiry.

In the facts above presented, the advocates of *Ti* think there is proof that *Ti* is the appellative name of God in Chinese. *Ti*, say they, is one of the names (*ming*) of T'ien, "the Divinity;" it is also the name (*ming* 名) of the five *Shin*, who preside over the five elements, who are unquestionably regarded as Gods by the Chinese. This is the main argument adduced by the advocates of *Ti* to prove that it is the appellative name of God in Chinese; and they lay much stress upon the fact that it is the Imperial Dictionary that sustains their views.

Let us then carefully examine the facts presented above. It is admitted that we have presented to us in the above extracts, all the invisible Beings who were by the ancient Chinese called *Ti*. These Beings are six in number. 1. *T'ien*, Heaven, which is styled *Ti* or *Sháng Ti*. 2. The five *Shin*, who preside over the five elements, collectively are called *Wu Ti*, and individually "azure *Ti*," vermilion *Ti*, &c. To these must be added five men, who, in high antiquity, ruled over the Chinese nation. The question on which we are at issue is, whether the word *Ti*, when applied to these eleven individuals,—six of them *Shin*, and five mortal men, is used as an appellative name, designating a distinct *genus*, who are to be regarded as gods, or is a title by which individuals belonging to different *genera* are distinguished. We maintain the latter opinion; the advocates of *Ti* the former, and insist on the fact that *Ti* is said to be the "*Ming*" of these eleven individuals as proof of their position, maintaining that this word, "*ming*," must be translated *name*. That the word *ming* is used for either a name or a title is known to every one acquainted with the Chinese language, the only question is, in which of these senses it is used in this case; which of the meanings does the context call for?

Dr. Morrison defines *ming* "a name, a title," &c. Dr. Medhurst "a name, a title, a designation," &c.

That the word *ming* is used for a title appears clearly from the following quotation *Hwáng Yü 'rh nien Sun Shih yen, T'ien wei yih shin, í k'í chí tsun, kú yü t'q ming, yih yü jin kin, ching wáng hwáng, hau p'ih t'ien wáng, t'ien tsz', hwáng tí, 皇祐二年孫奭言天惟一神以其至尊故有多名亦猶人*

君稱王皇后辟天王天子皇帝, (The *Cháng P'ien* 長編, quoted in the *Yuen Kien Lwi Hán*, 淵鑑類函) "In the second year of the Emperor Hwáng-Yú, Sun Shih said, Heaven only is one God, (一神 *yih shin*,) but because he is most honorable, we give him many "*ming*" titles; as in the case of a human Prince, we call him *Wáng*, King; *Hwáng*; Augustus; *Hau King P'ih*, His Majesty; *T'ien Wáng*, celestial King, *T'ien tsz'* the Son of Heaven, and *Hwáng T'í* the august Ruler, or Emperor."*

It will be perceived that all the words and phrases that are cited as instances of the various "*ming*," that are given to a human prince are titles, and not one can be regarded as a name, using this last word in a strict sense. It is plain then that the word "*ming*" may be translated either name or title, as suits best with the context and subject matter before us. If it be maintained that *T'í* is the "*ming*," name of Heaven, of the five *Shin*, and of the five men who ruled over the Empire, it must be either a proper name given to each, or an appellative name common to all. The idea of its being a proper name is out of the question, and is not maintained by our opponents. Let us then, to avoid ambiguity, define what we mean by an appellative name, and then inquire whether the word *T'í* is used by the authors of *Káng-hi's* Dictionary as the appellative name of these eleven individuals, or as a title common to them all.

De Sacy, in his general Grammar, defines appellative nouns as follows; "Other nouns designate beings by the idea of a *nature common to all the individuals of a species*. Such are the words, "man," "horse," "cat," &c., &c., which do not of themselves call to mind the idea of any individual in particular, but are applicable to all the individuals of the same species." These nouns, *applicable to all the individuals of a species*, are called appellative nouns."

To our minds it is clear that the word *T'í* is not used in the sentences quoted in *Káng-hi*, as the appellative name of a class of Beings, for the following reasons: 1. It is defined by the Lexicographers themselves as a title; i. e. Judge, Ruler, Prince. 2. *Ming* in the last clause of the sentence quoted from the commentary on the *Shú King*, "therefore they (the five Emperors) took this *ming*," we know from history must mean title and not name, because neither of

* This remark of *Sun Shih* is the nearest approach to monotheism we have met with in any Chinese writer, attention is particularly called to the fact that he uses the phrase *Yih Shin* 一神, "one God," to express this idea.

these Emperors was named *Ti*; the *ming* in the first clause, *Ti* is one of the *ming* of Heaven," and must therefore mean title also, since the writer cannot have used the word *ming* in different senses, as the reason, assigned why Heaven and the Wú 'Tí respectively, had this *ming*, is the same. 3. The reason assigned why Heaven and the five ancient sovereigns had this title (*ming*) in common, is not that they belonged to the same class of Beings, but that *Ti* means a "Judge," and that both Heaven and the five sovereigns were able to judge just judgment. The Reader will not forget that the title *Ti* was not given to these five sovereigns after death, when they had become the objects of religious worship, but was the title by which they were commonly known while living, when no one ever thought of offering them religious worship, or esteemed them as belonging to a different species from their fellow-men. 4. That the word *Ti*, when applied to the five *Shin*, who preside over the five elements, is used as a title and not as an appellative name is equally plain. We have the class of Beings designated by the word *Shin*, we have the proper name of each of these *Shin* given, "*Ling wei gáng*," &c., the separate title of each, e. g. "Azure *Ti*, Yellow *Ti*, &c., and lastly, the title of the five collectively, *Wú Ti*, "Five Rulers."

The facts presented in this Dictionary are those upon which the advocates of *Ti* as we have said above, rest their cause; if we are correct in translating the word "*ming*," title, then the very foundation of their cause is taken away, and the whole superstructure falls to the ground. They regard this Imperial Dictionary, they tell us, as the best authority extant for giving the meaning of Chinese words. We are perfectly willing to abide by their appeal in this case, and say cheerfully, let *Ti* be regarded as these Lexicographers have represented it.

We find in *Kínghí's* Dictionary nothing to countenance the idea that *Ti* is the appellative name of God, or to sustain the opinion that it is the generic name of any class of Beings: but the clearest proof, on the contrary, that it is a title, conferred on either *Shin* (gods) or men. It is precisely like our word "*King*," by which title we may either address the King of kings or a fellow worm of the dust.

Before dismissing the Imperial Dictionary we will call the Reader's attention to one more fact. Among the uses of the word *Ti*, we find it is used as a posthumous title. Knowing that the word *Shin* was also used as a posthumous title, and that the Chinese attach great importance to the posthumous titles that are conferred upon

their deceased great men, we were induced to turn to the *Sz' Kí, Ching í*, the work quoted in *Kánghí* as authority on this point, to see which of the two words, *Shin*, or *Ti*, conveyed the highest idea of that which was to be esteemed and venerated. The Chinese have a regular system—a gradation of merit, by which these titles are said to be conferred; we felt assured therefore, that in this table of posthumous titles, if any where, we should find the relative value of words accurately pointed out. Upon turning to the table given in the *Sz' Kí*, we find that *Shin* 神, is the first and highest title, that *Hwáng* 皇, is the second, and that *Ti* 帝, ranks third. This furnishes us with a very strong presumption against *Ti* meaning God *xal' εἰς* *χλν*, as those maintain who favor its use to render *θεος*.

4. The encyclopedia called *Pei wan Yun fú* 佩文韻府, gives three meanings. 1st. 帝, 諦也, "*Ti*, means a Judge." 2d. 王天下之號, "the style or title of him who rules over the empire." 3d. *Kiun* 君, "a prince." These meanings are the same as those given in *Kánghí's* Dictionary, and the same works are quoted to sustain them, viz.: the *Shwoh Wán* and the *Urh Ya*.

We next turn to the Dictionaries which have been prepared by foreigners.

5. Dr. Morrison defines the meaning of *Ti* as follows: "The appellation of one who judges the world; or of one who rules over the nations: an epithet of respect and honor applied to one who rules as a lord or sovereign; an emperor; an independent monarch; celestial virtue. *Wú Ti*, 五帝, five ancient emperors; also the God of Heaven, and the gods of seasons. The name of a star; the name of a place. *Hwáng, Ti, Wáng*, 皇, 帝, 王, according to some, express the three degrees of sovereign rule, of which *Hwáng* is the highest, *Ti* the second, and *Wáng* the lowest. *Hwáng Ti* is a common appellation of the emperor of China. *Sháng Ti*, 上帝, the Highest Sovereign, the Supreme Ruler; Heaven, or *T'ien chí Shin*, 天之神, the God of heaven; or, according to others, all the gods of heaven collectively; *Ti wáng*, 帝王, a sovereign potentate." These are all the meanings and illustrations given by the Doctor, from which it is plain he regarded *Ti* as a title, and not as an appellative name of any class of Beings.

6. Dr. Medhurst's *Hok Keen* Dictionary: "*Tay* 帝, an emperor, a ruler, a sovereign. *Hwáng Te* 皇帝, the emperor. *Te wei* 帝位, the emperor's throne. *San Hwang Woo Te*, 三皇五帝,

the three sovereigns and five emperors, a very early period of Chinese history."

Here the word is treated throughout as a title and no intimation is given of its being a generic name.

Dr. Medhurst's Chinese and English Dictionary: "*Ti* 帝 an Emperor, a Sovereign, a Ruler, the Supreme. *Huáng ti* 皇帝 an Emperor, *Shàng ti* 上帝 the Supreme Ruler, *Wu Ti* 五帝 the five ancient Emperors. *Ti wáng* 帝王 a Sovereign Prince. *T'ien tí* 天帝 the Ruler of Heaven."

Here again we have the same thing stated. *Ti* (*Ti*) is treated throughout as a title, and not the slightest intimation is given that it is ever used as the appellative name of any class of Beings.

If there is any faith to be placed in these Dictionaries, made by eminent native and foreign scholars, the matter is clear beyond all reasonable ground of doubt, that *Ti* is not the appellative name of God in Chinese. There is no difference of opinion here to be settled by an appeal to the *usus loquendi* of this word in the works of good writers; but all, with one voice, tell us that *Ti* is a title, that it is a relative term and therefore cannot be the appellative name of God in Chinese.

To the objection that *Ti* is a title and means Ruler, in all cases, and not God, its advocates reply as follows. It is not merely the government of all things that is predicated of *Ti*, but *Ti* is said "to produce all things,"* "to confer the virtuous nature on the people,"

* This phrase, "to produce all things," unexplained, would mislead those unacquainted with the Phrascology used in Chinese cosmogony. The Chinese phrase is *sang wán wù* 生萬物, "to engender, or beget all things," which does not refer to the original creation of matter, but, as the phrase "engender" would lead us to suspect, the begetting of all things around us by the primordial substance, which, in the view of Chinese Cosmogonists, is eternal. This *sang wán wù* 生萬物, "begetting of all things," is ascribed to Heaven, to Heaven and Earth, to the five elements, to the *yin* and *yáng*, and occasionally to *Ti*, or *Shàng ti*. This production of all things, is however only ascribed to *Ti* by modern writers; for as we have learned from M. Visdelou in a former part of this Essay, this title, according to the view of the modern Doctors, was given by Confucius and the ancient writers to the primitive Reason, (a name these writers give to *T'ien* the chief Divinity) only when it is said to act in the government of the world. His words are, "comme Confucius dans le livre canonique des changements a fait plus d'une fois mention du *Chang ti*, c'est-à-dire du suprême Empereur et du *Ti* c'est-à-dire de l'EMPEREUR, et que cependant on ne voit nulle part dans ce livre, ni dans les autres que le *Chang ti* ait engendré la matière, c'est-à-dire, le ciel et la terre; les philosophes concluent delà que LE TITRE DE *CHANG TI* ne peut convenir à la raison primitive, que quand il s'agit seulement du gouvernement de l'univers."

&c., &c., which acts are not properly predicated of a Ruler, but of God; therefore *Ti* must in these cases be rendered "God," and not "the Ruler." In answer to this we remark, that in the passages mentioned above, and in all similar passages, it is admitted by all that the Being referred to is *T'ien*, of whom these things are repeatedly predicated in the ancient Canonical Books.—It being then the Chief God of whom these acts are predicated, it is indifferent whether this chief God, the subject of discourse, be pointed out by the use of his title, or his name. Nothing is more common than the use of a title, for such a purpose; if then, in any case, the title and not the name is used to designate this individual, when the act said to be performed is not done in virtue of the authority implied by said title, we are not therefore to infer that the writer uses this title in some unusual sense not sustained by the common usage of the word, but suppose rather that he merely uses it to designate the particular individual whose well known designation it is; and the individual, who is the subject of the discourse, being thus pointed out, he proceeds to mention some act of his without any reference to the manner in which the subject of the discourse was designated. We have a familiar instance of this use of a title to designate an individual, when we are about to affirm something concerning him that has not the slightest connexion with the meaning of the title used, in the following sentences. "The King dined at Windsor," "The King is dead," &c., where no one would contend that anything more was designed by the use of the title King than to designate a particular individual as the subject of discourse. The use of the title *Ti*, to designate *T'ien*, the chief God of Chinese in the instances quoted by the advocates of *Te*, is entirely analogous.

It being shown, on the authority of all the Dictionaries, that *Ti* is a relative term, denoting office, and not an appellative noun, a serious objection to this word *θεος*, may be founded on its unsuitableness to express the doctrine of the Trinity. We are taught in Scripture, that the three Persons of the Blessed Trinity sustain distinct offices in the economy of Redemption, and yet that they are but one in essence, or consubstantial. To express this doctrine we say, "the Father is God, the Son is God, and the Holy Ghost is God; and these three Persons are one God." To designate the different Offices they sustain, we say,—"The Father is the Creator, the Son is the Redeemer, and the Holy Ghost is the Sanctifier." Now suppose we were to render "The Father is Ruler, the Son is Ruler, and the Holy Ghost is Ruler, and these three Persons are one Ruler:" there

would be no unity of substance, or *even of nature* implied by the use of the word *Ti*; for, as we have seen, it is used as the title of living men, as well as of *Shin* (gods)—beings belonging to entirely different species. And this word *Ti*, denoting as it does, a definite office, would, if used as above, clash with the statement of the three distinct offices sustained by the several Persons of the Blessed Trinity. From this difficulty we can see no way of escape, if we use *Ti* to render *θεός*.

That *Ti* is not the appellative name of God in Chinese, appears also from the following facts. In the classical works of the Confucianists, from which we learn who are the objects of worship in the state religion, this epithet, which is constantly used as the title of the five emperors, is only applied to six Beings, (as we have said above,) who were the objects of religious worship, viz.: "to *T'ien*, Heaven, or the *T'ien chí Shin*, 天之神, "*Shin* (God) of Heaven," who is styled *Shángti*, and to *Shin* who preside over the five elements, who are called *Wú Ti*. Each of these six individuals, so distinguished by the title of *Ti*, Ruler, we have seen, belong to the class of Beings called *Shin*. *Ti* therefore is not a generic term, denoting a distinct class of Beings; but a relative term, marking relationship. *Neither of these invisible Beings, distinguished by the title of Ti, have ever been worshiped by the people of China*: but the worship of them has always been confined to the emperor, and the people have been forbidden by severe penalties to worship them.

The worship of the "Five Rulers" *was discontinued by the Ming dynasty, A. D. 1369, and has never since been resumed*. So that the title *Ti* is applied to only one Being who, is *now* an object of worship in the state religion, viz.: *T'ien*, and this being is not worshiped *by any of the people of China*, but only by the emperor, the honor of worshipping the *Sháng ti*, "Ruler on High," being reserved exclusively to the *Hwáng tí*, "August Ruler," on earth.

How can it be maintained that such a term is the appellative name of God?

The agreement of all the Dictionaries is so entire in representing *Ti* as a title, and the inferences derived from this fact are so conclusive against its use, that it appears to us it would be a work of supererogation to write any thing more against *Ti*, as the appellative name of God in Chinese. We shall therefore content ourselves with illustrating the impropriety of using this word to render *Elohim*, by testing it on the first commandment, e. g. *Ti yueh, chú wo*

wai, 'rh puh k'o yu p'ich tí yé, 帝曰, 除我外爾不可有別帝也.

Before translating this, please read again the meanings of *Ti* given by the *Shuoh Wán*, "The title of him who rules over the Empire," and that of the *Luh Shú K'ü*. "The honorable designation of a Sovereign Ruler," and say whether by so rendering this commandment, we should not be guilty of propagating, in the name of God, a precept the most disorganizing and subversive of civil government that was ever propounded. "The Ruler says, besides me thou shalt have no other Ruler." What does this say but that *He who is "the Ruler," par excellence* forbids men to sustain the relationship of "*the ruler*" towards any other Being than himself. If this is the meaning of the Commandment, civil government is rebellion against God. That this commandment, rendered into Chinese as above, would be open to this construction, cannot be denied, for the word *Ti*, 帝, as it is found in Chinese books, refers to the man who is, or has been, at the head of the Chinese government, at least a hundred times to where it refers to any invisible being once. This single consideration we think conclusive against the use of this word.

But in answer to this it is said, the Jewish Kings and Judges are sometimes called *Elohim*, and that therefore the Emperor's being called *Ti* is no valid argument against the use of this word to render *Elohim* and θεός. To this we reply, the cases are by no means similar. We know it is common to say that the Jewish Judges and Kings are called *Elohim*, but we prefer much the view that Hengstinberg takes of this use of *Elohim* in the first volume of his *Christology*, when treating of the 45th Psalm. He contends that no Theocratic Prince or Conqueror is ever called *Elohim*, in the Scriptures and says, "Nowhere is any single magistrate called *Elohim*, but always only the *magistracy as such*, representing the tribunal of God."

If this opinion of Hengstinberg is correct, this use of *Elohim* in Hebrew is not at all like that of *Ti* in Chinese, since *Ti* is used in the classics as the common title of *Yau* and *Shun* and of other Emperors. But even if *Elohim* is occasionally used for individual Kings and Judges, as the advocates of *Ti* contend, still the cases are by no means similar. If *Elohim* had been the common title by which the Jewish Kings or Judges were known, e. g. "God David," "God Solomon," as in Chinese they say *Ti Yau*, *Ti Shun*, then the use of *Elohim* in the old Testament would be a case in point. But we all know that *Elohim* is not the common title of any Jewish officer;

and that *Elohim*, when used for the magistracy, is employed not strictly but figuratively. We are correct in regarding the word as used only figuratively in these cases, because it is comparatively so used but a few times, and we are distinctly told there is but one *Elohim* strictly speaking.

But this cannot be said of *Ti*. It is the title by which the highest officer in China has been commonly designated for hundreds of years. It occurs in Chinese books, as the title of this officer, a hundred or a thousand times, to once where it occurs as the title of any invisible Being. To attempt therefore to prove, from the fact that a few invisible Beings are called *Ti*, that it means God as *Elohim* does, is to maintain that a word is used *improperly* much more frequently than *properly*, which upsets all our ideas of the proper meaning of words. There can be no doubt that *Tankwáng* is regarded by the Chinese to be as properly a *Ti* as *Sháng Ti* is; though they would admit that he rules in a smaller sphere.

Another objection to the use of *Ti* to render *Elohim* in the first commandment is, that, this term would not exclude from religious worship multitudes of Beings who now receive much the greater portion of the worship offered in China. The worship of the God of wealth, the God of the Kitchen, and a number of other deities, who are all called *Shin*, but never *Ti*, and who receive more worship in one month than *Sháng ti* does in a generation, would not be forbidden by this term. The First Commandment would if *Ti* be used to render *Elohim*, spend its whole strength upon, first the lawful liege Lord and Sovereign of this people, and next upon a few of the *Shin*, who have been entitled *Ti*; whilst ninety-nine hundredths of the false worship, practiced by the common people of the present day, would not in any manner be forbidden by the use of this term.

We intended, when we commenced writing, to have devoted a few paragraphs to the consideration of the phrases, *Sháng ti*, 上帝, and *T'ien ti*, 天帝; but our Essay has already been extended to such a length that we shall dismiss them with one remark.

If *Ti* be not the appellative name of God in Chinese, the addition of the qualifying word, "high," or "celestial," cannot make it so; indeed we suppose no one would maintain that either of these phrases is the appellative name of God in Chinese, and the use of *T'ien ti*, 天帝, "The celestial Ruler or Rulers," could only be advocated on the ground that it was a title of the chief God, which we have sufficiently answered in the first part of our Essay.

With a short *resumé* of our objections to the use of *Ti*, to render *θεός*, we shall conclude our remarks on this subject.

We object to the use of *Ti*: 1. That it is not the appellative name of God, or of any class of Beings either human or divine, but is a title given alike to gods and men. 2. That all the Dictionaries, both native and foreign, give Judge, or Ruler, as the meaning of *Ti*, whilst they give no intimation of its being the appellative name of God. 3. That meaning Ruler, and not God, it is wholly unsuitable to express the doctrine of the Trinity. 4. That *Ti* was never used even as the title of more than six Beings who were worshiped in the state religion, that *neither of the Six* was ever worshiped by *the people* of China, and that five of these six are now worshiped by no one. 5. That if *Ti* be used in the translation of the First Commandment it will forbid civil government; and 6. That it will not forbid ninety-nine hundredths of the false worship now offered in China.

These objections appear to us so weighty, direct and palpable, that all, who regard them as sustained, by the evidence we have adduced, will agree with us that the use of *Ti*, to render *Elohim* and *θεός* in the translation of the Sacred Scriptures, is wholly inadmissible.

We give a few additional texts of Scripture to show how subversive of civil government, the use of this word to render *Elohim* would prove. "I am the Lord and there is none else; there is no God beside me." Is 45:5. "Is there a God beside me. Yea, there is no God, I know not any." Is 44:8.

What would be thought of the English Translator who should use the word King as that whereby to render *Elohim*, into English, in the passages quoted above. And yet *King* is not more commonly used, nor more well known as the title of the Ruler of the English nation, than *Ti* is as the title of him who rules over the Chinese people. Should we render God, in the passages above cited, by a word which is constantly used to designate the individual who holds his office, *Tân Kwáng* would surely have just cause of complaint; and who could wonder, if under such circumstances, he were to forbid the distribution of our books? Who could blame him if he did.

In conclusion, we have only to beg that the arguments, produced in favor of the use of the words *Shin* and *Ti*, respectively, may be carefully compared, that a right judgment may be formed which of these two words is in truth the appellative name of God in Chinese.

With respect to *Shin* we have seen, 1. That it is unquestionably

the name of a class of Beings to whom the Chinese have always offered and still offer religious worship. 2. That the *Shin* are the highest of the three classes of invisible Beings, whom the Chinese worship. 3. That the Being worshiped in the *Kiâu* sacrifice (the highest ever offered in China) is the *T'ien Chi Shin* 天之神, "God of Heaven." 4. That this *T'ien chi Shin*, 天之神, is styled *Sháng Ti*. 5. That *Sháng Ti* is called repeatedly the most honorable of the *Shin*. 6. That Drs. Morrison and Medhurst, in their Dictionaries both give *Shin* as the appellative name of God in Chinese; and lastly, that all the Missionaries whether Protestants or Romanists, have used *Shin* in their writings as the appellative name of God, whilst none of them have ever used *Ti*.

This is an amount of positive testimony in favor of *Shin* being the appellative name of God in Chinese, which we risk nothing in saying, cannot be produced in favor of any other word in the language. Whatever objections, therefore, may be urged against the use of this word, must be answered by the exigencies of the case. *Shin*, is the only word the Chinese language affords us, that can be regarded, after a careful examination of the subject, as having any just claim to be considered the appellative name of God. This word we must therefore use to render *Elohim* and *θεος* malgré all objections. If we could remodel the literature of the country, we would forbid the employment of *Shin* as the Pantheists have used it, we would forbid its use for the human soul; but we must take the Chinese language as it is, and can only use the best terms it affords us, it being the only medium through which we can make the Chinese people acquainted with the Sacred Scriptures. That *Shin* is used for all objects of religious worship, including the manes of the dead, makes it only the more available to prohibit all false worship to which this people are addicted.

If the writer may judge from his own past experience, the objection which has had the greatest weight with the Missionaries, and prejudiced their minds most against the use of *Shin* for the true God, is the fact that it is used as the appellative name of a class including so many contemptible Deities, that it seems to them almost contamination to call Jehovah by a name that is common to such Beings.

This feeling is most natural, and can only be overcome by remembering that we use this common name to negative the existence of these contemptible and imaginary Deities. A Greek or Roman

Christian must have had the same feeling with respect to the use of *θεός* or *Deus*. There is no individual of the class called *Shin*, who is more insignificant than Priapus, or Sterentius, or Occator; not to descend lower into the Greek and Roman Pantheon.

The appellative name of God in use in each heathen nation must be used. The truths taught in the Bible can alone purify the language, as well as the hearts, of a heathen people.

The writer indulges a strong hope, that, as all the Missionaries have hitherto agreed in using *Shin*, to translate *θεός* when heathen gods were referred to, they will all ultimately be led to see the propriety of using this same word to render *Elohim* and *θεός* in all cases. The question is one of the utmost importance to the spread of the Gospel in China, and claims from all those connected with the missionary operations here the most prayerful and careful consideration.

May God of His infinite goodness grant wisdom and grace to the Directors of the Bible societies so to decide this question as shall be best for the interests of the Redeemer's cause, and for the salvation of the perishing millions in China, who are expecting the word of God from their hands.

Upon the Missionaries themselves however must rest the heaviest responsibility in this case; theirs is the chief anxiety, the warmest interest. May the gracious Saviour be present with them all, that the diversity of opinion which now exists on this vital point—the name by which we shall call Him for whom we claim the homage of all hearts in China—may not cause any breach of the harmony which has hitherto existed among the Protestant Missionaries in China.

The writer's constant prayer is that all those in China, "who do confess God's Holy name may agree in the truth of his holy word, and live in unity and godly love."

ART. II. *Desultory Notes on the Government and people of China, and on the Chinese language; illustrated with a sketch of the province of Kwáng-tung, showing its division into departments and districts.* By THOMAS TAYLOR MEADOWS, interpreter to her Britannic Majesty's consulate at Canton. London: Wm. H. Allen & Co. 1847.

INDEPENDENT thinking and patient research (not always sufficiently long continued) characterise this little volume, of two hundred and fifty handsomely printed octavo pages. Having for nearly five years, as he tells us in his preface, bestowed undivided attention on Chinese affairs, in an unusually favorable position, Mr. Meadows considered himself entitled to write. He commenced his studies in the autumn of 1841, under the tuition of Professor Neumann at Munich; early in 1843, arrived in China; came to Canton in the summer of the same year; and in June 1846 completed his "*Desultory Notes*," having in the mean time translated more than 350 official letters, also many proclamations, and conducted a large amount of official business, bringing him into almost constant communication, oral or written, with the Chinese. These are, in brief, his claims to write on *the government and people of China* and their *language*. The book he has dedicated to Mr. Thom, late, H. B. M. consul at Ningpo.

The Notes are nineteen in number, all of them relating to topics of interest and such as had come more or less directly under his own observation. Having turned over the leaves of the book with some care, and much pleasure, we will, without attempting a formal review notice a few points that arrested our attention in the perusal.

In his first *note* by way of apology for the publication of the others, he exposes some of the false notions that are afloat regarding China, a very prolific subject. He is quite right in saying, that the fashions change among the Chinese as they do everywhere else; right too in discarding the use of such terms as "Lord mayor of Canton;" and, we think "Hoppo," "mandarin," and his "yamun," ought to go into the same category, being, in the king's English, equally "outlandish."

He is hardly correct in speaking of *Kiángning* as the capital of *Kiángnán*—that old province being now divided into two, viz., *Kiángsí* and *Ngánhwui*, and *Kiángning* being really the capital of the latter.

Note second, "on the business style of the Chinese written language," is not wholly to our taste. The ancient classics and the works of Confucius are, as he says, and as every body knows, the best specimens of the *ancient style*. But who are "the philosophers of the same school," that have written in the *same style*? Surely he will not maintain that the philosophical writings of *Chú fútsz*, and his contemporaries are to be placed in that class.

What Mr. Meadows calls "*the business style*," is, we are inclined think, to the Chinese in their circle of literature quite the same as, that style is in our literature to those to whom the English tongue is vernacular. And in English the business style is probably as well marked and as distinctly characterized as it is in Chinese. The style of the Penal Code is not more different from that of the "Three States," than Blackstone's is from that of Lord Chesterfield.

However, if Mr. Meadows has underrated the ancient classics and the Four Books, he is most surely right in making it the *first business* with all who intend to study the Chinese, *to learn to speak*, and to do this by reading some book in the familiar style with a good teacher, "paying more attention to the language the latter uses in conversation, than to that contained in the book."

In note third, "on the difficulty of learning the Chinese language," he speaks of,—what every one in like circumstances must feel—"the want of a good Dictionary," a desideratum not very soon or easily supplied. We are quite ready to endorse the following paragraph. He says:

"It is evidently not in the power of any one, or even of two or three individuals, however talented or industrious they may be, to compile a complete dictionary of two copious, but in every other respect very dissimilar, languages; and it is certain we shall not have a good *Chinese-English*, much less an *English-Chinese* dictionary, until we have before us the contributions of a great many sinologues, who have labored independently, and have ascertained the meanings of the words by the careful collation of the different passages in which they occur, availing themselves, at the same time, of all the assistance native or the already existing foreign dictionaries may afford. Such sinologues must, too, have confined their attention each chiefly to one of the styles, without which they will not be able to make additions to be depended on." p. 27.

We draw attention to this point, because it is supposed, by some, that "helps to study the language are now abundant, affording the student, entering on it, every needful facility." Much has been done, it is true, to facilitate the acquisition of the Chinese; and those who have labored in this department are to be commended for what

they have done. But let it not be supposed that the work is completed. It is hardly begun. And it is difficult to see when or by whom the great desiderata—good Chinese-English and English-Chinese dictionaries—will be prepared. In the want of such, and with Morrison's and Medhurst's at hand, Káng-hí's works are the best substitutes within the student's reach and in his larger work, by the by the *Pei Wan Yun-fú*, 佩文韻府, "compounds" are abundant. A book of phrases, containing these compounds, and such as are in common use, would be of great value, a work much to be desired.

The commendation bestowed on the style and method of Chinese legal and official documents, by Mr. Meadows, is very just, as is also his animadversion on the bad manner in which they have usually been translated.

In his fourth note, on the colloquial Chinese, as spoken by the imperial family and household, we wish he had told his readers how he arrived at the conclusion that, "it (the Pekin colloquial) is *spoken without the slightest variation*, either in their collocation of the words or their pronunciation, *by a far greater number of individuals than any other language in the world.*" It may be as he says; but we think not. And so thought both the Morrisons. However he may be right in considering it as the best, the most useful, for those who expect to come in contact solely or chiefly with official people. This was Mr. Thom's opinion; and his "Chinese Speaker" was designed to aid in acquiring the language "as spoken at Peking." We should like very much to know the true history of the northern court dialect and its legitimate claims "to be considered *the* spoken language of the empire." We suspect that it commenced, not with the reigning family, but with the founders of the northern capital. Perhaps Mr. Meadows will have the means of investigating this matter and be willing to favor our readers with the result of his inquiries.

In Note fifth "a new orthography, adapted to the Pekin pronunciation" is submitted to "the philological public." We are truly glad that he has brought up this subject, and consider his system as every way superior to Mr. Thom's; and hope that it, or that which we have endeavored to promote, or some modification of these, may ere long come to be universally adopted. At present, among the students in Chinese, there are not less than half a dozen different systems.

On the *tones*, the subject of his sixth Note, he has some excellent remarks, and has started on the right tack

Note seventh, and the sheet and map accompanying it, are drawn up with care, and are not the least valuable part of the volume. The plan of exhibiting the circuits, departments and districts, at one view and on the same sheet, is very convenient.

Note eighth, on the rank, duties, and salaries of Chinese officers—or *mandarins*, as he prefers to call them—though containing little that is new, disposes of the subject in a clear and methodical manner. There is, if we mistake not, error in the details regarding the duties of the *nie-tai*: he is indeed sometimes deputed to quell tumults in distant parts of the province, but we doubt if “he has the power delegated to him of issuing death-warrants.” It is possible that on such occasions, in the exercise of martial law, he may have authority to take the life of a criminal if seized in the act of rebellion. But we are not aware of any such provision in Chinese law.

Regarding “the *yamun* 衙門, and their various inhabitants,” treated of in the ninth Note we shall be in a better position to form correct views after the 6th of April 1849. Though styled the fathers and mothers of the people, Chinese officers are the dread and the terror of those over whom they rule.

What is said in note of tenth, constables and attorneys, the *tí-pán* 地保 and the *tái shú* 代書, will be new to most of his readers.

In note eleventh he says: “The long duration of the Chinese empire is solely and altogether owing to the operation of a principle, which the policy of every successive dynasty has practically maintained, in a greater or less degree, viz., *that good government consists in the advancement of men of talent and merit only to the rank and power of official posts.*” He combats the idea, usually advanced, that attributes this stability to the influence of the doctrine of filial piety, and quotes largely from Chinese authors in support of his own proposition. And having established this he proceeds to show in what manner the application of the principle operates to produce the effects ascribed to it: and we quote his own words.

“*First* then: the strict equality of the principle makes the untalented submit cheerfully to whatever is founded on it; and as a *certain* path is open to every man of real talent, able demagogues are rare.”

“*Secondly*: by securing for the government the services of the wise and talented, public business must, generally speaking, be efficiently performed.”

“*Thirdly*: the certainty of obtaining wealth and rank in the state, merely through personal qualifications, stimulates the *whole* nation

to healthful exertions, thus diffusing prosperity throughout it, and multiplying its power to a great extent."

All this reads well; and in theory it may be even so, as he has stated. But look at the working of the principle and see how it stands. The *policy* of all the dynasties, he says, "whenever we find them in a *flourishing* state, has been to elevate the only body which could maintain such laws and doctrines, high above every other class of their countrymen; and whenever any reigning family has deviated from this course, its power has decayed, until it has been finally driven from the throne by the unanimous wish of the nation." Now in our mind there are difficulties here involved. 'Take the Ming family. Was it driven from the throne by the *unanimous wish* of the nation? And then, again, as to *talent* and *merit*,—what sort of qualities or attributes are these, among the Chinese, that the throne of empire is subject to their fiat? Mr. Meadows uses very strong language, when he says, the duration of the empire is owing *solely and altogether to one principle*. And yet again, as to "the duration of the Chinese empire," what does he mean? But referring the reader to his book, let us hear his conclusion: "FOR THE RULERS OF ALL OTHER NATIONS, THE CHINESE EMPIRE CONSTITUTES A GREAT PRACTICAL LESSON OF FOUR THOUSAND YEARS STANDING. This capitalizing is his own. And what is this emphatic lesson, afforded by the Chinese, to her Majesty Queen Victoria, to the King of the French and to all the sovereigns and statesmen of Christendom?"

Note twelfth, "on the principal defects of the Chinese government," like the first in the book, opens a wide field for observation and comment. Some of these are enumerated: e. g. the officers are made responsible for a vast number of things over which they cannot exercise any control; the totally inadequate pay of the lower, and salaries of the higher; and, he names also, very properly, the accumulation of duties, of a very different nature, all to be performed by one and the same functionary.

In note thirteenth, "on personating criminals," are collected some remarkable facts. We should like to see the investigation carried on, by an accumulation of facts, with the necessary and proper explanation of the same. These phenomena are very remarkable, probably nowhere else to be found in all the world.

In note fourteenth we have a glance at the extortions and oppressions that are "so frequent here that unless attended with very unusual circumstances, they are not spoken of except by those concerned; and thus it is, that numerous atrocities pass daily unnoticed,

one single instance of which, in England, would set the whole country in a ferment." These atrocities are wholly incredible to all except to those who may chance to be much among the Chinese and who are aware of the occurrences in the courts of law. They are truly dreadful, horribly dreadful.

While discoursing on the "present apparent stability of the government," in note fourteenth, Mr. Meadows stumbles on a fact,— "the very unfair proportion of Manchoos employed by the present dynasty" in official stations,—which, if followed up would have led him to see *how* the throne came to be occupied by the chiefs of a northern horde, and that, too, *without* "the unanimous wish of the nation."

Note sixteenth is, taking it all in all, the best one in the book,—allowing us to be the judge. "Some of the more prominent features in the character and manners of the Chinese" are well portrayed, and the best method of dealing with them is well pointed out. In his remarks on parental and filial relations, on page 206, he says that, "the parents of a Chinese being holy to him, and it being his most sacred duty to honor them, to him *God is parent*, and parental is divine." We doubt if he has here said the thing he meant; and, at all events, we should reverse the terms in order to express what we conceive to be the Chinese view; for to them "parent is *God*, and parental is divine authority." Again when he says, "the Chinese are *as capable* of feeling a deep gratitude, for disinterested services rendered them, as any people," we are constrained to think otherwise, though once and for a long time we were of the same opinion with him. They do sometimes feel, and often seem to feel gratitude deeply, but not so deeply as a Christian people. So, at least, it seems to us.

Note seventeenth, "on the Chinese ignorance of foreign countries, and feeling of superiority over foreigners," is a good chapter. With great truthfulness he says of those in authority, "we need scarcely be surprised at any degree of pride on the part of men, who rule both morally and physically over their fellows, by virtue of their superior talent, yet humble themselves before *no God* as the giver of it." And what is true of "the mandarins" the Shepherds of the people, is equally true of the people, "they humble themselves before no God."

His remarks, in note 18th, "on the *best means* of putting an end to the general use of opium in China," are certainly original. His plan is simply this: "to prevail on the Chinese government to annul

its prohibitions against the growth of opium, and permit its importation free of all duty; and to get the East India Company to take such steps as would, without injuring its revenue, render the drug cheaper in China." He gives reasons for all this; but whether they will ever prevail either in the imperial council at Peking or with the wise men in Leadenhall, we must wait for time to show. If either comes to pass, it will be a new thing under the sun. He reasons thus: "When the opium had lost the charm of prohibition and costliness, the folly of using such a pernicious drug would soon become glaring to a reasoning and generally sober people like the Chinese, especially if its use were made a bar to official employment—this, in all other countries largely sought after, as the *chief* road to distinction, being in China still more an object of desire as the *only* one. * * * The opium smoking must itself work its own cure. Like an immense body of confined water which has, unheeded, gradually worked itself an outlet so great that human force can no longer stop the torrent rushing from it, so the opium flood is now pouring into China a high and compact stream, which defies all resistance, and overwhelms every one in its course; and it will not lose its destroying power until it has weakened itself by spreading out over the whole face of the country." Now if all this is true—and there is reason and force in the figure—*when* and *how* is opium smoking to work its own cure?

The application of "the conclusion arrived at in note XI," the subject of the 19th and last Note, we leave for the consideration of those to whom it relates and whom it concerns.

We have now touched on each of the Notes in succession; and, unless the tenor of our remarks is such as to recommend the volume to the favorable consideration of our readers, we have in part failed to accomplish our purpose. We think well of the book, and recommend its perusal to all who wish to know what the Chinese are. The interpreters, in connection with H. B. M.'s consulates in China, are all in "unusually favorable circumstances," for acquiring knowledge of this country, its inhabitants and all that pertains to them; and for ourselves, we shall be much disappointed if they do not, in due time, add greatly to the stock of useful information now in demand throughout almost all Christendom.

ART. III. *Chinese sacrifices, illustrated by quotations from the Shú King.* Translated for the Chinese Repository.

He then offered the *lui* sacrifice to the High Ruler, the *yin* sacrifice to the Six Honored ones, and the *wáng* sacrifice to the Hills and Rivers and around in order to all the Gods. *See in the Shú King, canon of Shin.*

In these few words,—and there are but seventeen in the Chinese text,—are brought to view, on a state occasion and in remote antiquity, all the most revered objects of Chinese worship. Shun had been selected by Yáu to be his successor on the Imperial throne; and in the 1st decade of the first month of the year 2286 B. C., he received his investiture in the temple of ancestors; and having been duly presented to Heaven, he at once proceeds to offer the appropriate sacrifices, as described in the foregoing clause. What now were those sacrifices, and to whom were they offered?

On these two questions, the Chinese Commentators shall speak for themselves, and in their own style and manner, as they appear in an Imperial Edition of the Shú King.

“*Lui*, *yin*, and *wáng* are all names of sacrifices. In the Ritual of Chau, it is said, “He offered the *lui* sacrifice to the High Ruler;” on which words we have the following note; the rural sacrifice was the sacrifice usually offered to glorious Heaven; but this was an unusual sacrifice, offered in making an announcement to Heaven; but as it was performed after the manner of the rural sacrifice (i. e. was accompanied by the same ceremonies) therefore it was called a *lui*, 類, sacrifice, or one of the same class.

“*Yin* denotes a pure sacrifice, or one offered with pure intentions. By honored, are meant those who are worshiped. Sacrifices are offered, to those who are worshiped. There are six so designated, to whom sacrifices are offered, viz., the seasons, heat and cold, the sun, the moon, the stars, and inundation and drought.

“By hills and rivers, are meant such as the five famous mountains, and the four great rivers. Looking towards these, sacrifices were offered, and therefore they were called *Wang* (which means to look towards). Around, means all around, completing an entire circuit. By all the gods, are meant the tombs and mausolea of the ancient emperors, sages &c., &c.

“The meaning of the text is this that Shun having received the succession to the throne and inspected the signs, forthwith offered

sacrifices to the gods superior and inferior, celestial and terrestrial, to announce that succession."

In the foregoing notes, a few words and phrases have been omitted, it being difficult to find corresponding ones in English, and their omission not effecting the sense of the whole. We add a paraphrase, written by one of the Chinese literati, accompanying the preceding notes.

"Shun having received the succession to the imperial throne, became host (or master) of all the gods of the invisible world; and he could not delay to make due announcement thereof by offering the proper sacrifices. Therefore he proceeded in due order to make the announcement in this manner.

"To the incomparably honorable, the august high ruler, he offered sacrifices and employed the ceremonies corresponding with those used in the rural sacrifices, although it was not the usual period for such. These were ceremonies employed to do honor to heaven (i. e. the High Ruler or the ruler on high.)

"To these six—the four seasons, heat and cold, sun, moon, stars, drought and inundation,—to whom sacrificial honors were due—to all these he made offerings with pure intention, not delaying nor employing vain formalities. Thus he took the feelings with which he honored Heaven, and employed the same in sacrificing to the celestial gods.

"To the great rivers and famous hills of the empire,—such as the four streams and the five mountains,—whose gods were at a distance in their respective spheres, where he could not go in person—turning towards those regions, he offered sacrifices, and in doing this felt as if he were present with them in person. Thus he took the feeling with which he honored Heaven, and employed the same in honoring the shades of men.

"Hence (it appears that) the gods to whom he sacrificed were not one, nor the sacrifices one, but his object, viz., to announce his succession, to the throne—that was one and nothing more."

In addition to the foregoing, the Chinese commentators give a variety of critical notes and reflections, some of which are here added.

"This is the record of Shun offering sacrifices successively to all the gods (upon his succeeding to the imperial throne,) in order to regulate the service due to the inhabitants of the invisible world. By repeatedly announcing his succession to the throne, his object was to proceed in due order (rendering to each and to all the gods

their appropriate honor and service); and by performing the services immediately after he had examined the astronomical signs, &c., he designed to show that any delay on his part was not to be allowed.

"According to the old expositors, the phrase, he then offered the *lui* sacrifice, &c., means that he sacrificed to Heaven; the phrase, six honored ones, &c., means that he extended to the gods in heaven a service like that he rendered to Heaven; the phrase, he offered the *wáng* sacrifice to the hills, &c., means that he sacrificed to the Earth; and the phrase, all the gods, &c., means that he extended to the gods on earth a sacrifice like that he rendered to Earth;—thus considering these services in two great divisions—(one including Heaven and the celestial gods, the other including Earth and terrestrial gods).

"According to the modern expositors, the rites performed at the altars *Yuen kin* and *Fáng tsch*, were the sacrifices offered, the first to Heaven and the second to Earth. But in sacrifices to Earth, how could the phrase *wáng* (looking towards) be used? the phrase *wáng* (looking towards) merely refers to the famous hills and great rivers, and consequently it cannot be considered as pointing to Earth. Therefore we ought to take the first phrase (or clause, viz. he then offered the *lui* sacrifice) and speak of it separately. The sequel should be divided into successive phrases, as celestial gods, terrestrial gods, and human shades, and viewed as three distinct classes. This seems very reasonable. If any one doubts whether Empress Earth is included, I should then say that Empress Earth was evidently included in the phrase *Shúngti*."

"Again Yungtah (a descendant of Confucius) has said that, according to the sacrificial laws, he who possesses the empire, sacrifices to all the gods; to sacrifice around to all the gods is the business of the son of Heaven.

Thus far the Chinese Commentators have been quoted, and it is not difficult to understand their meaning. A few points, however, may seem to require further elucidation.

Though *three* kinds of sacrifices are named, we are not informed of what either of them consisted, nor is it of much importance to inquire; they were evidently such as the occasion required, and such as were appropriate to the respective objects. In the whole matter, there is a striking resemblance to the modern state religion.

The clause, in the paraphrase "master of all the gods of the invisible world," *yü wei peh shin chí chú* 幽 爲 百 神 之 主, is remarkable. "All the gods;" is equivalent to the phrase "congre-

gated gods," both words *peh* "a hundred" and *k'iuu*, "a head," or "assembly" being used to denote the whole class of beings or objects to whom sacrifices were offered. One of the Commentators quoted, in the preceding part of this article, speaks very distinctly on this point. Shun had commenced with the leading divinities and had first enumerated the incomparably honorable the august high ruler, the celestial and terrestrial gods, and then comes to enumerate those worthies who had been canonized, to each of whom, he says, the emperor offered sacrifices one by one; and then adds, *wú yú so wéi*, 無有所遺 "none were omitted." Language could not be made more explicit than this is in the original Chinese. *There was not a being that was omitted*. The same extension is given to *Shin* when he says, *shì k'í so tsí fí yíh shin*, 是其所祭非一神, "thus those to whom he sacrifices were not one god;" by this mode of speech indirectly declaring, that each, one by one, received from the newly promoted monarch their due sacrifices. Here we see that *Shángti*, though declared to be *chí tsun wú tui* 至尊無對, "incomparably honorable" is included among the *kuen shin*, "the congregated gods."

This view of the subject, is confirmed by both the ancient and the modern Commentators, quoted above. The former say that the gods were all divided into two great divisions, one celestial, including Heaven and the gods in Heaven; the other terrestrial including Earth and the gods on Earth. The latter think it more reasonable to consider Heaven separately, and then divide the other subordinate divinities into celestial gods, terrestrial gods and human shades; and lest any should fear that Empress Earth would be omitted by this arrangement, the writer who brings forward that view declares it his opinion, that Empress Earth is comprehended in the phrase *Sháng tí*? Whether therefore we follow the ancient or the modern expounders of the *Shú King*, we are brought to the same conclusion, that *Sháng tí* is ranked among the *k'iuu shin*, the gods of the celestial empire!

Furthermore, it appears that these *Shin* exist in, or are inhabitants of, an invisible world *yü*, and in that state the Emperor is their master, literally *chü*, 主, lord; that is, so far as it regards the management of sacrifices that are due to them, from mortals, the Emperor is master, and it becomes his bounden duty and his high prerogative to see that these sacrifices are offered in due season and with all the proper rites and ceremonies. Accordingly, the constitution of the

state, and the Penal Code, both take cognisance of this matter, and lay down all the rules for doing homage to the inhabitants of the invisible world, whatever their rank or condition, whether celestial or terrestrial, superior or inferior. According to these rules, if any of the common people arrogate to themselves the right of worshipping Heaven or the Ruler on high they must suffer eighty blows or death by strangulation!

ART. IV. *List of Protestant Missionaries at the several Ports of China, with the names of the Societies to which they belong.*

The following tables embrace it is believed the names of all the Societies, and of the Missionaries in their employ, now engaged in publishing the gospel to the Chinese. S.

NAMES OF THE MISSIONARY SOCIETIES, AND THE PERIOD WHEN THEY FIRST SENT LABORERS TO THE CHINESE

1. The London Missionary Society, 1807.
2. The American Board of Commissioners for For. Mis. 1829.
3. The Rhenish Missionary Society, (Barmen, Prussia,) 1832.
4. The American Baptist Missionary Union. 1834.
5. The Church Missionary Society, for Africa and the East. (England.) 1836.
6. The Morrison Education Society. (China.) 1836.
7. The Board of the Prot. Episcopal Ch. in the U. S. A. 1837.
8. The Board of For. Mis. of the Presb. Ch. in the U. S. A. 1837.
9. The English General Baptist Missionary Society. 1845.
10. The Evangelical Mis. Soc. of Basle. (Switzerland.) 1846.
11. The Board of For. Mis. of the Southern Baptist Convention. U. S. A. 1846.
12. The Mis. Soc., of the Sabbatarian (Baptist) Ch. U. S. A. 1847.
13. The Mis. Soc., of the Methodist Epis. Ch. in the U. S. A. 1847.
14. The For. Mis. Soc., of the Presbyterian Ch. in England, 1847.

The Netherlands Missionary Society, in 1827, sent out the Rev. Chas. Gutzlaff; his connection with it was dissolved in 1835. It has had no other missionary to the Chinese.

"The Medical Missionary Society in China" was established in Feb. 1838. Its sole object has been to afford to medical missionaries "hospitals, medicines, and attendants," without "support or remuneration" for their services.

PROTESTANT MISSIONARIES LABORING FOR THE CHINESE, WHEN SENT, AND IN CONNECTION WITH WHAT SOCIETY.

CANTON.

Rev. E. C. Bridgman, D. D. and fam.,	1829, Amer. Board Com.
Mr. S. W. Williams, <i>absent</i> ,	1834, " " "
Rev. Dyer Ball, M. D. and Fam,	1838, " (Dispensary)

Rev. Jas. G. Bridgman,	1844, " " "
Mr. Sam. W. Bonney, <i>licentiate</i> ,	1845, " " "
Rev. And. P. Happer M. D. and fam.,	1844, Amer. Pres. Board.
Rev. John B. French,	1846, " " "
Rev. William Speer,	1846, " " "
Rev. Issachar J. Roberts,	1836, Am. Bap. S. Con.
Rev. George Percy and fam.,	1846, " " "
Rev. Francis C. Johnson,	1847, " " "
Benj. Hobson M. D. and fam.,	1839, Lond. Mis. Soc.
Rev. P. Parker M. D. &c. &c. and fam.*	1834, (Hospital)

HONGKONG.

Rev. Jas. Legge D. D. and fam., <i>absent</i>	1839, Lond. Mis. Soc.
Rev. William Gillespie, <i>absent</i>	1844, " " "
Rev. John F. Cleland and family,	1846, " " "
H. J. Hirschberg. M. R. C. S. Lond.	1847, (Hospital)
Rev. William Dean,	1834, Am. Bap. Mis. Un
Rev. John Johnson and fam.,	1848, " " " "
Rev. S. R. Brown and fam., <i>absent</i> ,	1839, Mor. Ed. Soc.
Mr. Wm. A. Macy and fam.,	1846, " " "
Rev. Theod. Hamberg,	1847, Ev. Mis. Soc. of B.
Rev. Rudolph Lechler,	1847, " " "
Rev. Ferdinand Genaeher,	1847, Rhenish. Mis. Soc.
Rev. Wm. C. Burns,	1847, Soc. of Pres. Ch E.
Rev. Chas. Gutzlaff and fam.,	1827,

AMOY.

Rev. Wm. Young and fam., <i>absent</i> ,	1835, Lond. Mis. Soc.
Rev. John Stronach,	1838, " " "
Rev. Alex. Stronach and fam.,	1838, " " "
Rev. Elihu Doty and fam ,	1837, Amer. Bd. Com.
Rev. Wm. J. Pohlman,	1838, " " "
Rev. J. V. N. Talmage,	1847, " " "
Rev. John Lloyd,	1844, Amer. Pres. Bd.
Rev. Hugh A. Brown, <i>absent</i> ,	1845, " " "
W. H. Cumming M. D., <i>absent</i> ,	1842,

FUICHAN.

Rev. M. C. White and fam.,	1847, Meth. Epis. U.S.A.
Rev. J. D. Collins,	1847, " " "
Rev. Henry Hickok and fam.,	1848, " " "
Rev. R. S. Maclay,	1848, " " "
Rev. Stephen Johnson,	1833, Amer. Bd. Com.
Rev. Lyman B. Peet and fam.,	1846, " " "

NINGPO.

Rev. M. S. Culbertson and fam.†	1844, Amer. Pres. Bd.
Rev. A. W. Loomis and fam.,	1844, " " "
Rev. R. Q. Way and fam.,	1844, " " "

* Until 1847 Dr Parker was connected with the A. B. C. F. M. *Ed Chi Rep.*

D. B. McCartee M. D.,	1841, (Dispensary) „
Rev. J. W. Quarterman,	1846, „ „ „ „
Dan. J. McGowan, M. D. and fam.,	1843, Am. Bap. Miss. U.
Rev. Ed. C. Lord and fam.,	1847, „ „ „ „
Rev. Thos. H. Hudson and fam.,	1845, Eng. Gen. Bap. S.
Rev. William Jarrom and fam.,	1845, „ „ „ „
Miss Aldersey,	183—,
Miss Selmer,	1847,

SHANGHAI.

Rev. W. H. Medhurst D. D. and fam.,	1817, Lond. Mis. Soc.
W. Lockhart M. R. C. S. and fam.,	1838, (Hospital) „
Rev. Wm. C. Milne and fam.,	1839, „ „ „
Rev. W. Muirhead,	1847, „ „ „
Rev. B. Southwell and fam.,	1847, „ „ „
Mr. A. Wylie,	1847, „ „ „
Rt. Rev. W. J. Boone D. D. and fam.,	1837, Am. Epis. Bd.
Rev. Ed. Syle and fam.,	1845, „ „ „
Rev. Phineas D. Spaulding,	1847, „ „ „
Miss Morse,	1845, „ „ „
Miss Jones,	1845, „ „ „
Rev. J. Lewis Shuck and fam.,	1836, Bap. South Con.
Rev. Thos. W. Tobey and fam.,	1847, „ „ „
Rev. M. T. Yates and fam.,	1847, „ „ „
Rev. Sol. Carpenter and fam.,	1847, Sabbat. Soc. U.S.A.
Rev. Nathan Wardner and fam.,	1847, „ „ „
Rev. Thos. McClatchie,	1844, Church Mis. Soc.

TO THE CHINESE AT BANGKOK SIAM.

Rev. Josiah T. Goddard and fam.,	1839, Am. Bap. Mis. Un.
Rev. E. N. Jencks and fam.,	1846. „ „ „ „

SUMMARY.

SOCIETIES	Canton.	Hong-kong.	Amoy.	Fuh-chau.	Ning-po.	Shang-hai.	Siam.	Total.
London Mis. Society -	1	4	3	—	—	6	—	14
Am. Board of Commis. -	5	—	3	2	—	—	—	10
Rhenish Mis. Society -	—	1	—	—	—	—	—	1
Am. Bap. Mis. Un. -	—	2	—	—	2	—	2	6
Church Mis. Soc. Eng. -	—	—	—	—	—	1	—	1
Morrison Ed. Society -	—	2	—	—	—	—	—	2
Epis. Ch. of U. S. A. -	—	—	—	—	—	3	—	3
Pres. Board of U. S. A. -	3	—	2	—	5	—	—	10
Eng. Gen. Bap. Soc. -	—	—	—	—	2	—	—	2
Evang. Soc. of Basle -	—	2	—	—	—	—	—	2
South Bap. Con. U. S. A. -	3	—	—	—	—	3	—	6
Sabbath Bap. Soc. U. S. A. -	—	—	—	—	—	2	—	2
Meth. Ep. Ch. of U. S. A. -	—	—	—	4	—	—	—	4
Presb. Ch. in England -	—	1	—	—	—	—	—	1
Unconnected -	1	1	1	—	—	—	—	3
Total at all ports	13	13	9	6	9	15	2	67

	American.	English.	In China.	Swiss.	German.	Total.
Societies engaged	7	4	1	1	1	11
Missionaries „	43	19	2	2	1	67
Missionaries now absent						7

ART. V. *Journal of Occurrences: regulations for protection of foreigners; Kí-ying ordered to Peking; arrival of missionaries; chaplain at Whampoa.*

THE following regulations, lately agreed upon by the British and Chinese authorities are quoted from the China Mail.

REGULATIONS.

1st Twenty policemen, whose names are registered at the British Consulate, have been appointed to be in constant attendance at the principal guard-house in Old China Street (the Consol-house), with the understanding and for the special purpose that, on Foreigners desiring to make excursions for recreation into the surrounding country, the special officer on the station and the assistant magistrate of Nan-hae are to appoint two policemen and a linguist at the requisition of the Consul to accompany each party, if there should be two or three, or perhaps more of them in one day, to the respective places indicated in such requisition.

2d On Foreigners going out, the Consul, in order to prevent mistakes, will give previous notice thereof, and state the particulars to the special officer at the Guardhouse, who will appoint the requisite number of Policemen and Linguists to proceed to the Factory where, and at the time when, their services may be wanted.

3d. If any of the Policemen should give rise to troubles, the special officer will, as occasion may require, exchange them for others and give information thereof to the Consul.

4th. The Policemen are to receive a daily allowance from the District Magistrates in food and pay, and have no right, therefore, to demand the smallest extra remuneration for services. They are to be distinguished by official caps and dresses and by waist-badges, in evidence of their authority.

5th The Policemen and Linguist so appointed will, on accompanying Foreigners by water, go in the boats of the latter, as they might fall behind or go astray if embarking in separate vessels.

6th It is expected that the Policemen will be well treated during their attendance on Foreigners; should the former, however, be troublesome, or fail to do their duty and to maintain the laws, the Consul will give information thereof to the special officer on the Station, who will instantly dismiss them and substitute others in their places.

7th. The Policemen and Linguists employed upon this service, are to be especially instructed by the local authorities that Foreigners are entitled to roam in the surrounding country to such distance as may be traversed either by land or by water in one day out and home; that it is lawful for them to shoot game in places apart from the villages, and to fish in the rivers and running waters; but that their entering the villages and other inhabited places must be carefully avoided for the present.

8th In order to prevent misunderstanding and disputes, the Policemen and Linguists as well as the persons availing themselves of their services, are to be furnished, the former by the local authorities, and the latter by the Consul, with printed copies of the present Regulations which are to take effect on the 15th February next, corresponding with the 11th day of the first Chinese moon.

F. C. MACGREGOR.

Kí-ying, it is announced, has been ordered to leave for Peking. His place is to be supplied pro tempore by his excellency Sü Kwángtsin the present governor of Kwángtung. His excellency Yeh, commissioner of Finance, is to fill the office of acting governor of the province.

The following are the names of missionaries who have recently arrived in China; the Rev. John Johnson and family, now residing at Hongkong; the Rev. Henry Hickock and Rev. R. S. Maclay, who have gone to Fuchan. The Rev. G. Loomis, chaplain for the seamen at Whampoa has also recently arrived.

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